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Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Chile concedes to Bolivia a small strip of territory, and a port midway between Iquique and Pisagua, securing commercial advantages in return. After being hemmed in for ten years, Bolivia gains a Pacific port, an outlet for commerce, and a chance to re-establish her navy.

A pleasing item of news was received from Central America last week — that the five republics clubbed together to pay the "smart money" demanded by England of Nicaragua; Costa Rica, Honduras, Salvador and Guatemala gladly waiving their own differences in a fraternal desire to help an invaded neighboring State out of a painful difficulty. The long-talked-of confederation of these republics ought not to be remote when such mutual good feeling exists.

The point made by Mr. Joseph H. Choate in his argument before the full bench of the Supreme Court against the constitutionality of the Income Tax law — that the previous decision of the Court had left the law so mutilated that it had ceased to express the will of Congress, that it would fail of enactment in its present shape, and should therefore be set aside *in toto* — was not only sound sense, but had also the support of high judicial opinion. So cogent was it that the belief expressed that the final decision will not be postponed until the 20th — that before that date the country will rejoice over the burial of "the mangled corpse."

England's death-rate from liquor increases yearly. In 1889 there were 754 deaths caused directly by intemperance, or a rate of 34 per million of population; in 1893 the rate went up to 73 per million, the number of drink-victims being 2,174. The British government has always treated the traffic as legitimate. The first step towards its limitation is the proposed local option measure submitted to the House of Commons by Sir William Harcourt, by which the voters of any parish can either veto the sale of intoxicants entirely, or reduce the number of public houses at which liquor can be bought. It will be a happy day for England when public opinion condemns the traffic as immoral and banishes it altogether.

The four months and over of discreditable deadlock in the Delaware Joint Assembly over the election of a United States Senator, ended unsatisfactorily. The stubborn selfishness of one of the candidates, who determined that unless he were elected there should be no election, and who persisted in this shameful attitude even after his supporters fell away from him, will be remembered among the scandals which sometimes raise doubt as to the worthiness of our people to enjoy the heritage won for us by our fathers. Col. H. A. Dupont was held to be elected, but the legality of his election is just sufficiently uncertain to give opportunity for contest.

The temporary injunctions of the federal court in South Carolina against the enforcement of the Registration and Election laws, and against the State Dispensary act, have been made permanent. In our issue of May 1 the ground for granting these injunctions was clearly stated. A deliberate and avowed intention to disfranchise the Negro was the cause in the one case; violation of the Interstate Commerce law, the cause in the second. Tillmanism in that State stands unmasked and baffled. Gov. Evans appears

to realize the seriousness of the situation, and no longer affects to treat the decisions of Justices Goff and Simonton with contempt. Test cases will be made, and appeals carried to the Supreme Court.

The Young Men's Christian Association of Philadelphia has become the fortunate possessor of a farm of 465 acres, part of it timberland, with three farm-houses, a supply of excellent water, and at a convenient distance from the city. It is the gift of E. P. Dwight. As a camping-ground and summer resort for young men and boys where the influences will be healthful and elevating, the location and opportunities are said to be almost ideal.

The Nicaragua Canal Board, consisting of Col. Ludlow of the Army, Commander Endicott of the Navy, and Alfred Noble, civilian member, and attended by several interested experts, including Civil Engineer Menocal (chief engineer of the Canal Company), has by this time landed at Graytown, and entered upon the examination of the plans and proposed route in accordance with a recent act of Congress. It will determine, in the first place, whether the canal is practicable; secondly, what it will cost. The estimate for the latter varied from \$66,000,000 (Mr. Menocal's figures) to \$88,000,000 (the revised figures of a board of experts). The Board will be absent two months. Their report will be rendered to the President in November.

Ex-President J. H. Seelye.

His death, which occurred on Sunday, had been for some time anticipated. Disabled by nervous troubles due largely to over-work, he resigned the presidency of Amherst College in 1890, and though he has prepared two text-books since then, he allowed himself to assume no collegiate responsibility. His equipment for his useful career was begun in Amherst. Graduating in 1847, and from the Auburn Theological Seminary in 1852, he took a course of study at Halle, and, returning to this country, was ordained pastor of the First Dutch Reformed Church, Schenectady, N. Y. In 1858 he was called to the professorship of Mental and Moral Science in Amherst, holding the position eighteen years. His political episode began in 1874, when he was elected to Congress as an Independent from the Amherst district. The death of President Stearns, and the election of Dr. Seelye as his successor, recalled him from Washington. During his fourteen years' incumbency he left an indelible mark on both the material and essential development of the institution. He more than doubled the endowment. He introduced new features of self-government, or co-ordinate government — the so-called "Amherst system." He infused his own large and helpful personality into his work. His pupils were enfranchised in their thinking — taught to think for themselves. Dr. Seelye will be remembered for many things outside of his work as an educator — one, for his refusal as a congressman to vote with the Republicans in the Tilden-Hayes contested election; another, for his remarkable tour to India and China in 1872, where he confronted the Brahmins in their own land, holding discussions with them, confuting their sophistries, and preaching to them the doctrine of the living Christ.

Defeat of the Anti-Revolution Bill.

It received its quietus on Saturday last — this complex, reactionary measure, framed last year in the heat of excitement over anarchism and socialism, but dealing with so many phases and curtailing so many political rights and civic liberties that its tedious passage through the committee stage led to modifications so serious that the Government was repeatedly on the point of withdrawing it, while at the same time it excited so many antagonisms that its total or partial rejection was inevitable. It will be remembered that it was this bill which led Count Caprivi to resign the chancellorship. He declined to be officially re-

sponsible for a series of coercive measures which menaced every party, and which was sure of final defeat by the Reichstag. It is almost incredible that any modern ruler could have drafted a bill so comprehensively, exasperatingly repressive. One of the paragraphs, for instance, provides a fine of 600 marks and imprisonment for two years for anybody convicted of inciting to violence people assembled in public, or of publicly attacking religion, the monarchy, marriage, the family, or the institution of private property, to the danger of the public peace. Another article proposes the same penalties in the case of anybody spreading distorted or false statements, bringing State institutions into contempt, or ridiculing government authorities. Another offensive paragraph makes punishable not only the commission of crime, but also the intention to commit it. The Germans are too enlightened, too progressive, to permit the enactment of such an intolerant muzzle-law, and Emperor William has by this time realized it.

A Red Letter Day for Columbia College.

Even in these days of munificent endowment of educational institutions, a gift of one million dollars from a single individual is extremely rare. The trustees of Columbia College were, therefore, grateful beyond words when President Seth Low of that college notified them that their new Library building (to cost that sum) on Morningside Heights (called by Mr. Hewitt the "Acropolis of New York") where the College is to find its new home would be erected by him as a memorial of his father, the late A. A. Low, "a merchant who taught his son to value the things for which Columbia College stands." And when this gift was made to include twelve scholarships in the College for Brooklyn boys, and twelve scholarships for Brooklyn girls in Barnard College (the woman's annex), the trustees were only too glad to accept the proposition. And when, on the same day, a Natural Science building, to cost \$300,000, was offered to the College by President W. C. Shermerhorn of the board of trustees, the conviction must have forced itself on the minds of the officials and all concerned that May 6 deserves to be kept in the annals of the institution as a day of grateful memories.

A Martyr to His Profession.

Dr. John M. Byron, who died in the New York Hospital last week at the early age of 34, was a world-renowned bacteriologist. His medical career was devoted, at great personal risks and self-sacrifice, to this branch of science. From Lima, Peru, the place of his birth, he went to Europe, seizing every opportunity to study diseases originating in bacteria. Returning to Peru when the yellow fever was raging there, he visited fearlessly the most infected districts, doing all he could for the relief of the stricken. Subsequently, at Havana, during an epidemic of the same dread disease, he recklessly exposed himself and finally contracted the infection, but fortunately recovered. He made a second visit to Cuba in 1884 during an outbreak of cholera, and gained so high a reputation for his skill in treating this disease, that on going to Europe he was welcomed by the medical profession almost universally as an expert in his chosen line. Five years ago he came to this country. His fame as a leading bacteriologist had preceded him, and he was appointed chief in that department in the Loomis Laboratory. He spent over a month at Swinburne's Island among the quarantined cholera patients in 1892. Returning to laboratory work in New York, he planned to supplement his investigations of the bacillus of malaria, leprosy, small-pox, cholera and yellow fever by a study of the tubercle microbe. Unfortunately he paid the penalty for his devotion by contracting the disease itself — consumption. Wasting almost to a skeleton, he died finally of hemorrhage. Like Dr. Charles Graham, of Columbus, O., who suffered a similar fate from a similar cause, and Dr. Karl Oergel, who

paid for his study of the cholera germ at Hamburg by a fatal attack of that disease, Dr. Byron will be remembered as one of humanity's benefactors, who counted not his life dear if by its exposure he could discover the secret and thereby nullify or destroy the causes of those infections which have scourged the race.

Peace in the East.

At this time of writing the full terms are not published. All that is known is that Japan yields to the pressure brought to bear upon her by Russia, Germany and France and retrocedes to China the Liao Tung peninsula. Evidently, therefore, this peninsula had been ceded to Japan as one of the conditions, and its retrocession was agreed to only in the interests of peace, which the Mikado declares to be the primary and paramount reason both for going to war in the first place, and in submitting to European counsel in the final settlement. The Japanese ruler insists that his policy of moderation has both restored friendship with China, and has also attached neutral countries more closely to Japan. The dispatch confirms the cession of Formosa, which will add some 20,000 square miles to Japanese territory. The intelligence that the European powers interested in the matter are eager to assist China in placing loans for paying her war indemnity indicates satisfaction on their part with the status agreed upon. With the independence of Korea on the north guaranteed, the acquisition of Formosa and the Pescadores on the south, the payment of the cost of the war, the prestige gained by its successful prosecution, together with the new relations established both with China and Europe, the insular kingdom may complacently rest on its laurels.

The International Y. M. C. A. Convention.

It met in Springfield last Wednesday, about 700 delegates reporting. H. M. Moore, of Boston, presided. A greeting from the London Jubilee Conference was given by the venerable Dr. Cuyler. A congratulatory telegram was received from the Earl of Aberdeen. In the evening Mayor Long gave the convention a formal welcome in behalf of the city, and Rev. Ralph W. Brokaw extended the greeting of the city churches. Secretary Pratt reported an encouraging advance in the educational, railroad, college, colored and Indian work of the Association. Interesting reports of progress in the South, the West and the Northwest were presented — "a work for young men by young men." President Moore stated that for the last five years a new Y. M. C. A. building has been dedicated every two weeks. Thursday's sessions were largely devoted to the discussion, by able speakers, of better ways and more effective means for reaching young men. The work among colored men and Indians received careful attention. "The splendid work of the Railroad department" was unfolded and discussed — there are 103 Railroad Associations, enrolling 25,000 men. Athletes occupied Friday afternoon. In the evening the mission-field was reviewed, in Ceylon, China, India — there are 80 Y. M. C. Associations in India alone. What is being done among young men of foreign birth, especially French Canadians, and in the Army, together with the relation of the Association to current social and economic questions, occupied the attention of the convention on the last day; ten separate conferences were also held on special topics of Christian work. The closing session was devoted to the review of the work in colleges — the most important of all. The spirit of the convention was uplifting and harmonious throughout. The reports were encouraging. Some of the most conspicuous men in the country took part in the discussions. The delegates and the city in which they met were refreshed. One exhibit of the convention — the educational — deserves special mention. Specimens of work done in Association classes — carpentry, forging, moulding, modeling, wood-carving, cabinet work, and the like — showed that the industrial education now given rivals that of technical schools.

Our Contributors.

WILL IT WASH?

Frederick H. Kelsey.

There was a time in days of yore,
Within a modest country store,
Where useful things and those that charm
Were sold for products of the farm,
Where all the wise ones of the town
Their wisdom with their dimes laid down,
I used to glean, in verdant youth,
Each day some grain of sense and truth.
One day a matron, calm and grave,
Perplexed how both to spend and save,
Intently viewed a fabric strong,
And questioned sharp and pondered long.
At length, as though the case was plain,
With only one more point to gain
Before she made the web her own,
She asked, in most emphatic tone,—
"Will it wash?"

Since then, as more of life I've seen,
Far more this question seems to mean.
What men profess, I sometimes find,
Is not the truth of heart or mind;
And many a life might be unmasked
Were this plain question simply asked.
To dress by fashion's latest plan
Can never make a gentleman.
Politeness is not outward show,
But springs from gentle thoughts, we know.
Young men come forth from college halls
Familiar with both Greeks and Gauls,
But will this learning serve them well?
When they can hear no college bell?
Beauty adorns each maiden fair
Beneath the gaslight's brilliant glare,
But will this blushing beauty stay
When breaks the calmer light of day?
"Will it wash?"

Good men are bound as with a chain
For some great party leader's gain,
But would such patriotism stand
Should dangers threaten this fair land?
True honor, both in word and deed,
Is something that we praise and need,
But is our own a record clean,
Or does it show us false or mean?
The best religion is not all
That priests and preachers holy call;
It is implanted in the heart,
And of the daily life a part.
If man would have their works endure,
They first must choose foundations sure;
That which will stand when all things fade,
On firmer rock than granite laid—
A Christlike life, built up from youth
On faith and righteousness and truth,—
This "will wash."

Lowell, Mass.

HOW WORDS ARE PUNISHED.

Edwin W. Sanborn.

HOW few of us ever stop to think about the words we use every day! How many of us would be puzzled to tell just what a "word" is. We should think at first of the many combinations of letters, which we know so well in print. But words are really the sounds which we use to express our ideas; and the printed words are merely signs or pictures of those sounds.

But why do we use certain sounds to express thought, and why do the French and Germans use other sounds to express the same thoughts? If we study this subject, we find that every language is a slow growth; just as the solid rocks were formed by gradual deposits. And as geologists search the lower strata of the rocks for fossil forms of life at different stages of development, so philologists can trace the history of words in the writers of various periods. From the few simple words which served the wants of rude men in early times, we can see how the number has increased to the many thousands which fill our big dictionaries.

Some of them have had curious experiences, and not a few, it is sad to say, have fallen into disgrace. Thus the word "dunce" was at first a proper name like John or George. We can understand how the names of persons came to be applied to things; because we do the same thing ourselves, as when we call a Derringer pistol a "derringer" or when we speak of riding in the "Pullman." In this way the "sandwich" is said to have got its name, because it was a favorite dish with the Earl of Sandwich; and the "guillotine" because the use of such an instrument was first proposed by Dr. Guillotin. The name of a person is also given very often to a class of other persons. If we see a very queerly-dressed person we are tempted to call him a "guy." Children in England understand how the name "Guy" has come to be used in this way. On every "Guy Fawkes' Day"—November 5—they have great fun with an effigy of Guy, which is not at all flattering to the bad hero of the Gunpowder Plot. The

name "dunce" takes us back to another epoch in history. In the revival of learning following the darkness of the Middle Ages, the reformers had little patience with those who still clung to the old ideas, and especially little with their leader, Duns (or Dunce) Scotus. He was a man of great learning, but his name was so often spoken with contempt, that it became a by-word, and any one who was slow and stupid was called a "Duns man" or a "dunce."

A still less complimentary term, "idiot," is taken with little change from a Greek word, which meant a private person; one who took no part in public duties. The Greeks believed that service in public life was a necessary part of true education; that without such interests no one could be well-informed. So the use of this word was extended to all in whom the mental powers were untrained, and finally to those in whom they were wanting. Now, the original meaning has fallen out of use and is wholly forgotten. If you were to call a friend an idiot, he would hardly feel satisfied to be told that you were merely speaking of him as a private citizen.

The unpleasant word "blackguard" shows us another glimpse of the old times. When great families moved about from one residence to another, the lowest and dirtiest servants took care of the pots and pans and coal, and were well covered with soot and smut. They were laughed at when they passed by, as "the black guard." It is safe to say that they never failed to answer back in very bad language; and in the course of time all who used scurrilous talk were called "blackguards."

"Miser," in Latin, as every one knows who has begun the study of that language, means "wretched" or "miserable." But our noun "miser" tells the plain story that in the experience of mankind the miserable man above all others is the one who is a slave to money.

A "mountebank" was one of the quack doctors who were always to be found at fairs, and who were wont to mount a bank or bench and boast of the merits of their wares. They sought to draw a crowd, just as do the sellers of patent medicines who drive about now-a-days, and whom we see in the evening, standing in their carriages amid flaring lights, making loud boasts of their amazing cures, telling funny stories, and performing clownish tricks.

A curious word is "sycophant," made up of two Greek words—the noun meaning "fig" and the verb "to make known." It is thought that the name was first applied, at Athens, to men who sought reward by informing of those who exported figs contrary to law; and later to any tell-tale. No boy or girl needs to be told how it has come to mean a flatterer and hypocrite; for those who delight in meddlesome gossip behind our backs, are the very ones to be full of flattery before our faces.

Here we have just received half a dozen hints of what is wrapped up in words. Whenever we see these words, we cannot fail to be reminded that if we would avoid gaining a bad name, we must "keep up with the times;" we must take an intelligent interest in public affairs; we must be clean in person and in language; we must be generous; we must avoid silly boasting; and we must mind our own business. We have a suggestion, too, of the sources—Anglo-Saxon, Latin, Greek and many others—from which our wonderful English language obtains its wealth of words.

There is a still more common word which has had a curious change in meaning. At one time a "stove" was any place where air was heated, as in a bath or a hot-house. We may find proof of this if we search in the literary strata of three hundred years ago. There we read, for instance, that "when a certain Frenchman came to visit Melanchthon, he found him sitting in his stove," holding his baby with one hand and a book in the other. It seems very ridiculous; but on some clear evening in winter, when you have been out coasting or skating in the pure, wholesome air, and go home to a close room, where people have been sitting in air becoming more and more heated by radiator or register, or perhaps by a coal stove with its escaping fumes and by oil lamps or unfragrant gas, perhaps you will think of the good and learned Melanchthon sitting in his stove, and will feel that it is of very little use to avoid the mistakes against which those other words have warned us, unless we can breathe plenty of good, fresh air.

Do right, and God's recompence to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is heaven and the spirit of God within you.—Robertson.

SERMON OBfuscations.

Jonathan Clover-top.

WHENEVER our preacher wants to clinch the applications of his sermons in our minds, like a wrought-iron nail through a gate hinge, he has a habit of saying: "Let me illustrate." Then he tells us some story drawn from history away back before there was any United States of America, or like as not Anno Domini, 'bout some fellers they called myths, such as Venus, an' Cubit an' Herschel an' Skky; or he introduces somethin' from science that Darwin, the monkey-man, or Huxley has discovered, such as the preservation of matter or the revival of the fittest, or somethin' bout nebulae in astronomy or isosceles triangles.

But the heft of us plain people ain't read up like college professors, an' I swan to ginny if it don't jest make my head ache sometimes, a-train' to study out what he's alludin' to. I go home an' git down the dictionary, the family doctor-book an' the almanac, an' study an' study an' study, 'till it 'pears as though my brain would push my hair out by the roots, a-train' to find out who Charon was, the feller that rowed the boat across the river made of sticks, or what kind of religious persuasion the people used to be that worshiped a pan, or what sort of a queer-shaped bird an' isosceles triangle is.

Like as not I could have made out the doctrine or duty he was a-drivin' at, if he'd told it to me in the plainest way he knew of without spellin' out the syllables, an' let well enuff alone. I know I hain't enuff theology to make a row of pins, an' I never had anything to boost me in Bible learnin' beyond Clark's Commentary an' Smith's Dictionary, but I can figger out a lot of things while old Nance is a-turnin' at the end of the corn rows, jest by projectin', if they ain't buried too deep under the kind of illustrations our preacher calls classic.

I got down the dictionary the other day to see what "illustration" meant, an' if old Noah Webster was as right on that word as he is on cranberry tarts, it means to throw light on to somethin' that is dark. As nigh as I could git at it, I should a'pose it's sort of a literary bull's-eye lantern, or perhaps I orter say an electric search-light, that's turned on when you come to a dark place in the sermon, an' that makes it nigh 'bout as light as day, so there needn't be no stumblin' over stones nor gropin' nor halting'. The preacher presses the button, an' the illustration does the rest. I 'low it would help the hull congregation that was a-train' to travel along with him on the road to Zion, to have sech a light as this turned on in the dark alleyways an' around the tough corners. That would be my idea of illustratin' a sermon.

But whilst I was a-lookin' up that word, I come across another that struck me powerful hard. It was the word "obfuscate;" an' Noah Webster said it meant to obscure or cover up with darkness. I got to thinkin' to myself, thinks I: "That there's jest eggsackly what them things the preacher calls 'classic illustrations' is. They are obfuscations. They are so fur out of the range of common people's knowledge an' understandin' on the dark places in God's truth, that they vomit out clouds of darkness where mebbe it would be tolerably light, an' obfuscate where they was intended to illustrate."

An' I never hear our preacher clear his throat with an "ahem," an' then say, like as if he was afraid we wouldn't understand what he was a-drivin' at, "Let me illustrate," an' then go on introducin' somethin' 'bout the Trojan war, or the poetry of Confucius, or the mythology of the Greeks, or the evolution theory of Darwin, without sayin' to myself: "There he goes to obfuscatin' some more." I wish to goodness he'd leave all the obfuscations out, sure's my name's Jonathan Clover-top.

NOTES FROM THE PENINSULA.

"Delmarv."

I SAID in a former letter that the influence of our church in this region is very strong; and that assertion is borne out by the fact that the State has seldom been without a Methodist in one or both houses of Congress, and a goodly proportion of those who have occupied the position of Governor have been of the same faith. The last election has kept up the average. Both the Congressman and the Governor are Methodists; the former being a retired minister who, after leaving the regular work, continued prominently before the public as a preacher, lecturer and poet; and I saw an advertisement recently that "Rev. and Hon. J. S. Willis" was to preach somewhere. His power on the platform contributed not a little to the party triumph in the State.

It is said that a large majority of the legisla-

tors from one of the counties of this State have from time immemorial been chosen from among the Methodists. It is not here as at the North that all of them are either Republicans or Prohibitionists in politics; for many of the members and some preachers are Democrats. The late Gov. Biggs, whose picturesque personality was to the fore in interstate celebrations, was as ardent a Methodist as he was rock-ribbed in his Democracy. Hon. C. B. Lore, LL. D., the present Chief Justice of the Commonwealth, a splendid specimen of manhood, is a reverent attendant and worshiper in Grace Church, Wilmington; and while, since his elevation to his present position, he has sunk the politician in the judge, he is still understood as being affiliated with the Democrats. He is a cousin of, and bears a strong family resemblance to, the late Rev. Dallas J. Lore, D. D., of honored memory.

Having been slave territory till the war, it is not strange that the Peninsula is a field for which the Church South has contended with some success. There was a considerable secession after the war, and the churches of that body are now rather few and feeble. An earlier schism, which promised to be very serious, was that of the Methodist Protestants; but their strength is confined to a few localities. By far the largest proportion of the colored people are Methodists by name, but are divided and subdivided into the sects which it is difficult for any but the most careful student of ecclesiastical history to keep track of. Still, the combined numbers in the various Afro-American societies do not equal those who are connected with the mother church. The Delaware Conference (colored) extends over the Peninsula and includes portions of New Jersey, Maryland and Pennsylvania, and as a body has

A Good Average of Ministerial Ability, and the Conference comprises, in this vicinity certainly, an intelligent membership. Indeed, some of the colored people complain of the Methodist Episcopal churches for their race—that they are too high and mighty for common folks. Considerably more than one-half of the church organizations of the Peninsula are Methodist Episcopal; while seven-tenths are of the family. The Wilmington Conference has above 40,000 members and probationers; the Delaware has on the same territory probably 8,000 more.

I leave your readers to generalize from these two facts: that here Methodism has retained more of its early peculiarities, and places more emphasis on its distinctive features—class-meetings, love-feasts and revival meetings and methods such as camp-meetings and the mourners' bench; and, at the same time, here it is still the most aggressive and progressive form of religious life. A union love-feast recently held in Wilmington, in old Asbury—the mother of us all—was attended by about 1,400 people, and the testimonies, songs and shouts would have gladdened the heart of Benjamin Abbott. A newcomer to this Conference was an interested listener at a debate in the Wilmington Preachers' Meeting on the "Dangers to Methodism from Extravagance and Fanaticism." He expressed himself as much encouraged by this showing; since, he said, there must be life if that were really a peril; and he had had so little use for the "brake" in attempting to run a church, that he thought he would like the exercise, and to have the managing of the safety-valve would be a novelty after having been so long trying to get up steam from frozen fuel. He said also that there was one place where entire immunity could be secured from such peril, and that was a grave-yard; but he had known some churches which would be a good second to a cemetery on that score. Bishop Wiley when asked, "What is the need of Boston Methodism?" answered, "More Methodism, and I am convinced that our system only needs to be worked to be successful." This is certainly a good field, and has been as faithfully worked by as loyal and capable a company of preachers, and as intelligently pious a laity, as the church can show anywhere; and the results are to be found in the position occupied by the denomination here. Wilmington, a beautiful city about the size, I suppose, of Worcester, has sixteen Methodist Episcopal churches and seven of the colored and other branches of Methodism, with 6,189 members and probationers belonging to the former alone. Asbury, which has recently celebrated its 106th anniversary, has nearly one thousand members and a constant revival. Its present pastor is Rev. J. H. Howard, D. D., a young man of a good deal of fire, with no inconsiderable degree of cultivation, Southern by birth, but as alert and aggressive as any Yankee. He would be a good man for a New England church to have an eye on. Union, the second in size, is another good specimen of a thorough-going Methodist Church. Rev. J. D. C. Hanna is the pastor, and he is also the managing editor of the *Wilmington Conference Herald*. Indeed, this brainy young man is about the busiest, for there is nothing that he does not have a hand in which requires the qualities he possesses of heart and brain. A leading church in the New York Conference laid hands on him last spring, but the conditions of the work and the impossibility of arranging an exchange prevented his transfer—much to the delight of this Conference and to the great advantage of Union.

The "free seat" system is in vogue here, to which there are but two exceptions in the city—St. Paul's, which was the first innovation, and Grace. The former is located in the business centre of the town, and is still a vigorous society. Rev. T. E. Terry, one of the recognized leaders of the Conference, is the efficient pastor. About thirty years ago a few brave and liberal

men belonging to St. Paul's conceived of a plan to procure suitable lots in what was then an undeveloped part of the city. On those lots now stands one of the finest church properties in our denomination, known as Grace Church. The edifice is in the English decorative Gothic style of architecture. Upon a base of fine brown-stone, the walls are of a very beautiful serpentine stone taken from the famous battlefield of Brandywine, trimmed with Nova Scotia sandstone; and together with the superb parsonage, constructed of the same material, occupies the whole space from West to Washington Streets. It is valued at \$300,000. It is now in the heart of the best residence portion of the city, and with its constituency of noble men and women, commands the situation. The present pastor, Rev. Merritt Hulburd, D. D., needs no introduction to your readers, as he is New England born and bred, and was at one time a member of the New England Conference, and seems not a little proud of both these facts in his history. It is not a little curious that, of its eight pastors, five should also have served Spring Garden St. Church, Philadelphia, the appointment from which he came. Three new edifices have been dedicated within two years, and a fourth is approaching completion, and will be dedicated within the next three weeks. In view of these facts, it need hardly be said that Methodism is prospering here, and, I am thankful to say, spiritually as well as materially. We need a little more of the connectional spirit; but that subject is receiving a good deal of attention at present and results are awaited with much interest.

Wilmington is a city of large manufacturing interests, and of course has felt the depression of the times correspondingly; but as these enterprises are in the hands of Christian men very largely, it has come to pass that there has been a disposition to consider the interest of employer and employee as identical; and there has been little suffering. Ship and car building, an important industry here, has been almost at a standstill; but Job H. Jackson, of Jackson & Sharp Co.; J. Taylor Gause, president and principal owner of the Harlan & Hollingsworth Co., car and ship builders; C. W. Pusey, of the Pusey & Jones Co., builders of paper and sugar machinery; Col. Enoch Moore, of Moore & Sons' shipyards; Washington Hastings, of Hastings & Seidel Iron Works; G. W. McCullough, of the McCullough Iron Works; H. F. Pickels, of Pickels Foundry Co.; W. M. Field, of the Brandywine Granite Co.—these all members of Grace Church—with Joseph Pyle, morocco manufacturer, of St. Paul's, and many others actuated by the same spirit, have kept their establishments going without much profit to themselves, discriminating as far as possible in favor of those who were residents and had families to support; so that it is not to be wondered at that there have been almost no labor troubles here, and no communistic or obstructive organizations.

Prosperous as we are, if the First Methodist Church of Boston desires to pay back the twenty-six pounds, seven shillings and sixpence contributed from the Peninsula to aid in the erection of the first structure for their use, I would undertake to find places where it is needed and would do the most good.

A COLOR INCIDENT.

Rev. Frederick Burrill Graves.

If one could keep closely in touch with the liberal movement in the South on the color question, one would find much to encourage the true friend of our colored brother. As upon so many other questions the world over, thought and action are not what many people would like to have them, but bearing in mind always that there are retrograde movements in the upward climb of humanity toward the ideal, it is very easy to be optimistic and very hard to darken the picture.

In Chattanooga, around which the slave oligarchy fought some of its most tenacious battles, and where, according to Gen. H. V. Boynton, the per cent. of casualties was much higher on the Confederate side than that of the English in the famous mad charge at Balaklava, or of the French or Germans in the hottest battles of the war of '70—right here a recent initiative action has been taken by the White Pastors' Association looking toward union with the Colored Pastors' Association. A resolution to that effect was recently introduced by Rev. J. J. Manker, D. D., the popular and scholarly pastor of the M. E. Church; and though at first it met with some opposition, it was finally unanimously adopted. And subsequently Rev. T. H. McCallie, D. D., was elected president, and Rev. Theodore Thompson, pastor of the Wiley Memorial Church (colored), vice-president, of the new union organization. The former is a distinguished Presbyterian clergyman, an ex-slave-holder, and the man who gallantly defended Bishop Joyce for his action in accepting at Cleveland the hospitality of a colored presiding elder, when so many even in the Methodist Episcopal Church here in the Southland made what may be justly characterized as injudicious and unseemly attacks upon him.

Now this action of union will seem to some exceedingly small compared to what they think is required in the premises, and they will ask themselves: "Will these white brethren agree to meet their colored brethren on an equal footing in any social function of the new union organization?" And herein they will think they have cracked the nut and found the worm in it. It may be, however, that they know but little of the condition of the South on this question,

and therefore do not know how liberal and advanced this action is, only a generation after the colored brother was a slave; or, if they do know that, they forget the retro-progressive principle which I referred to above, and which, under God, is slowly lifting the colored brother. Many people think the race should rise to the level of their advanced ideas—good people, but generally impatient—just as a balloon soars above a mountain-top when it is released from its leash, rather than to toll up and on with weariness and a staff, like an Alpine climber. This is a truism, but not very widely known yet. For myself I am gratified at two solid facts in this new action: (1) that the evangelical ministers of all denominations have here extended the cordial hand to their black brothers; and (2) that the action originated with a representative minister of the Methodist Episcopal Church. "There is no place," said a prominent member of the Church South to me the other day, "for the Methodist Episcopal Church in the South." He was mistaken. There is. And this incident indicates it. There is a place for that great church which with its money, its membership, and its prayers, stood behind the government in its crisis and helped to break the lacerating shackles of the black; and here it will stay until white and black see eye to eye in Jesus Christ who knew no distinctions in His loving, self-sacrificing ministrations to all men—Jew and Greek, Roman and Pharisee, Saul or a Samaritan.

HOLINESS SPECIALISTS.

Rev. G. F. Arms.

THE years of my association with the Vermont Conference awakened an interest that can never cease. The few months recently passed in the States, chiefly within the bounds of that Conference, gave opportunity to see much of its present working. It has a devoted and intelligent ministry. The Epworth League is giving grand aid.

Of the special lines of work carried on within the Conference, perhaps that of the Holiness Association is the most marked. It ought to be the grandest in results. The prosperity, if not the very life, of the church is bound up in this holiness question. Doctrines so glorious, experiences so blessed, ought to win everywhere.

Enthusiastic efforts are being made to propagate these doctrines by holiness specialists. With sadness I confess that it is a question whether their efforts are not resulting in more harm than good. Fortunately the faithful teachings and beautiful examples of ministers and laymen, not of the Holiness Association order, are doing much to save the precious doctrines of holiness from the disrepute into which otherwise they would fall.

I was led to ask, why this failure on the part of these enthusiastic specialists? After careful study the conclusion was reached that something is radically wrong in the teaching and methods of the holiness specialists.

Probably the difficulty arose in the following way: Men of God, among the most earnest in the Conference, having toiled, and prayed, and agonized for the salvation of the perishing, still found that sinners were indifferent, and perhaps also a large part of the church. These faithful men could not give up and themselves become indifferent. They longed for divine power. In this state the advertisement of some holiness camp-meeting may have come to their notice. They have thought, "That is the place for me to go to get this power."

Unfortunately, these camp-meetings too often are gotten up by professionals whose business it is. Their principal stock in trade seems to be a bountiful supply of groans and moans and sounds unnatural, accompanied with vehement and meaningless gesticulations. They seem to forget that God was not in the cloud—the outward manifestation; nor in the thunder—the great noise; but in the still small voice. As to the doctrines taught, they are more or less distorted notions of holiness mixed with a plentiful berating of the church. These professionals have invented a process—a sort of man-made mill—through which they try to pass their followers, expecting them to come out with the blessing.

Sincere souls go there seeking the baptism, and even "the times of this ignorance God winks at" and some feel truly that they have received. They return to their homes enthusiastic to extend holiness. They suppose that it is to be done through the methods of the professionals; and they too often begin with the same berating of the church, the same distorted teaching of the doctrines, accompanied with the same groans and sighs. They try also to put every one through the same man-invented process; and their work is a miserable failure.

Disensions arise in the churches. The people whom they succeed in putting through the process too often come out fault-finders,

filled with "I-am-better-than-thou," possessing neither the humility nor the charity that necessarily accompanies the coming of the soul near to Christ. The spirit manifested makes it plain that in some cases the thing received was the notions of the holiness specialist without any real consecration or acceptance of the Holy Spirit.

Had these good men, following Wesley's "Plain Account," gone right to God instead of to men for the complete cleansing of their hearts, and with an entire surrender of self sought the baptism of power, would they for bread have received a stone? I cannot believe it. Out of their hearts, their own blessed experience, they would then be mystified by the presentation of holiness and led to look upon it with disfavor.

In closing, I wish to add that when any journal advocating holiness falls into the custom of berating the church and extolling itself in the "I-am-not-as-other-men" spirit, it is time to let it alone; for it will bring injury rather than good. Some journal representing the true spirit of holiness should be taken in its place.

Santiago College, Santiago, Chile.

THE STILL HOUR.

Without God.

Such is he who is unsaved. He has a God, but not as a personal possession. God is outside of him, not inside. This makes the greatest possible difference. A man without God in his heart and life is like a man attempting to do a large business without any capital. He is utterly poor, though seeming to those who do not know his true situation to be well off, to be prosperous, to be successful. There are many moral men who are trying to do religious business without any true spiritual capital. They have a stock of morals, but God is not in it. They have certain religious forms, but God is not in them. And even their morals they borrowed from Christianity. They are the poorest of all people, the subjects of deep pity.

Do You Want Him?

Do you want God to dwell in you? If so, then God wants to take up His abode in your heart. And you cannot begin to imagine how greatly, how earnestly, He wants to take full possession of you. But remember that, anxious as God is to enter your heart and bless it with all the richness of His love, He never will unless you really want Him to. He deludes himself most fearfully who thinks that, by some sort of decree, by reason of some secret purpose, God will enter his soul whether he wants Him or not. God does not override man's will in such a fashion. You must give Him a free, hearty welcome if you want Him to make His home in your soul. Thus received, God will be a most charming Guest and you will be filled with utmost delight.

"I am His."

It does one good to read and think over these words of Solomon: "My beloved is mine and I am His." We can never exhaust the immortal meaning of these great words, "I am His." Try to get into the deep meaning of this terse phrase. Does it mean, I am His child? It does if the heart be linked to His by the bands of a love begotten by the Holy Spirit. You are, then, the eternal child of the eternal Father. What a relationship! If you were the child of Queen Victoria, you would not, of course, be at all ashamed of it. You would be pleased to have everybody know it. You would like to have all men know that you belonged to the greatest royal family on earth. But you are the child of One infinitely greater than England's noble Queen.

Then, too, you are His loved child. You are getting the benefit of matchless love. God loves you with all of His wonderful heart. You almost shrink from such a thought. It seems too great to believe, but it is indeed true. And

it is because He loves you so wonderfully that He leads you through such remarkable experiences, such trials, such tribulations, such stirrings of soul. He loves you so well that He wants to make the most out of you.

Again, you are His loving friend. Are you? You are not going to let God do all the loving, are you? Are you willing that He should love you with all His heart, and you not love Him with all your heart? Surely this cannot be so. Surely you must feel that it is a great pleasure to love God with all your heart, seeing that He so loves you. And you love Him as a friend, not as a mere servant. Nor will you forsake Him when troubles arise and your heart grows faint. As a loving friend you will be true to Him forever.

Truth is Tough.

Said the late Oliver Wendell Holmes: "Truth is tough. It will not break, like a bubble, at a touch; nay, you may kick it about all day, like a football, and it will be round and full at evening." This is why Gospel truth endures the assaults of the ages. Infidels have been kicking at it ever since it was proclaimed, but it is so tough that it hurts their heels without being itself hurt. Faint hearts have feared lest the truth should suffer from infidel attacks, but their fears are groundless. Not till men can kill God, can they kill His truth. Firmer than the stars, stronger than the mountains, the truth of God will abide forever.

The Inside First.

The words of Jesus to the Pharisees are intensely significant: "Cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also." This is a reversal of the human order. Men clean off the outside and put it in respectable shape, leaving the inside unclean, corrupt and corrupting. Jesus would begin on the inside of man, thoroughly cleanse his heart, and then expect that the outside would, as a natural result, "become clean also." Inside purity shows itself in an outwardly pure life. Outward purity cannot be maintained without an inside cleansing. The heart right, the issue will be right.

The Anguish of Lost Hope.

A distinguished writer has said: "Who can find words to express the heartrending pain which is suffered by those who have to give up all moral hope of another?" Such a loss of hope is indeed a very keen one to bear. It is utterly impossible for a Christian parent to express the anguish of his heart as he sees a loved son die without hope in God. For him the father had long prayed, and for many a year he had ardently hoped that his prayers would be answered; but, alas! the son died unrepentant, and the father's heart groaned out its terrible anguish, almost wondering if God does indeed hear prayer. Ungodly sons and daughters have no conception of the profound anxiety of their praying parents in their behalf; and high joy reigns when the children are converted.

Neglected Gifts.

Paul's exhortation to Timothy was: "Neglect not the gift that is in thee." Neglected gifts mean unused opportunities. God's gifts to us imply demands upon personal endeavors to rightly employ them. They are God's capital, invested in us, to be used by us, that the earnings may accrue to God as dividends. If, therefore, we neglect the gifts with which God entrusts us, we not only rob Him of His rightful dues, but we abuse His kindness in presenting the gifts. We also deprive ourselves of the high rewards which would freely come to us through the diligent use of the gifts.

Found in Work.

God may be found in all work which we do for Him. Not alone in our experience of His love in our hearts do we realize His presence. He also and especially reveals Himself to us while we are doing the work which He assigns us, however ordinary and humble the work may be. The reason why some Christians do not see much of God and do not know more of His character is because they work but very little for Him. They would get larger and richer views of Bible truth and promises if they would work out that truth and test the promises in every-day life.

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The Conferences.

N. E. Southern Conference.

Providence District.

Newport, Thames St. — The Epworth League gave a reception to their new pastor, Rev. J. H. McDonald, and his family, on Thursday evening, May 2. Addresses of welcome were made by Mr. T. F. Kaul and Mr. A. C. Titus. The pastors of the various churches in the city were present and welcomed their new co-worker. Music, refreshments, and a social hour furnished an evening of rare enjoyment. The year opens very auspiciously, and pastor and people are delighted with each other.

Bristol. — Rev. A. W. Kingsley was warmly received by this church and congregation. The parsonage has been refitted and furnished. Large congregations are present, and the prayer and class-meetings give evidence of a good degree of spiritual life. The Epworth League is active and helpful, and the prospect for a successful year is excellent.

Wicksford. — Rev. E. F. Studley begins his work with encouraging prospects. An excellent religious interest is manifest, and all departments of work are in good condition. At the annual meeting of the Epworth League the following officers were elected: President, Rev. J. E. Fischer; vice-presidents, Mrs. J. E. Fischer, Mrs. Phoebe P. Stone, Mrs. Eliza Knight; secretary, Mrs. Nellie Smith; treasurer, E. H. Hines.

Asbury Memorial. — Seven were received into the church at the May communion, six of them heads of families. The Epworth League, which has been in state of suspended animation for some years, has been reorganized, and has now a membership of fifty-five. Mr. Rich is getting the people at work, and success seems assured.

Berkley. — May 4, a genuine surprise was given the pastor, Rev. Robert Clark, at his residence in Pawtucket by the members of Berkley Church. A pleasant evening was spent, and music and refreshments were enjoyed. Among the good things accomplished since Conference are the following: A choir has been organized; the Epworth League has been resurrected, with more than thirty members; and the Sunday-school has decided to put either the *Sunday School Advocate* or *Classmate* in every family. A Junior League will also be organized at once.

Providence Preachers' Meeting. — Monday, April 29, Chaplain J. H. Nutting, of the Rhode Island State Institutions, read a paper on "Perfect Love." He said that the summary of the commandments as given by Jesus was simply a statement of the old Jewish law, and that Christianity required more; hence the new commandment given by Christ, "As I have loved you." Monday, May 6, Rev. M. S. Kaufman preached a sermon from the words: "Thou shall love the Lord thy God with all thy heart, with all thy mind, and with all thy strength, and thy neighbor as thyself," taking the ground that this requirement is the "supreme essential of life." The two papers, while radically different, were excellent presentations of the subject from the standpoint of the writers. An interesting discussion followed the reading of each paper. Do the newly-appointed pastors of Providence and vicinity know of this meeting? It is held in the vestry of the Chestnut St. Church every Monday morning at 10:45. NEMO.

Brockton and Vicinity.

Preachers' Meeting. — As a result of the annual revolution of the Conference wheel several new faces appeared. Rev. S. E. Ellis was elected secretary, to fill the vacancy caused by the removal of Rev. J. N. Geisler. Rev. E. H. Dupuy gave an able and comprehensive review of Mrs. Foster's "Kindergarten of the Church."

Central Church. — The work of the year opens as it closed — earnest activity in every department. Brockton has attained its majority as a municipality, and Pastor Melden took the occasion to preach a fitting anniversary sermon. One has been baptized, 3 received by letter, and 2 from probation.

South Street. — Rev. G. W. Hunt returns for the fourth year. It promises to be the most successful of his pastorate. The spiritual conditions are most excellent. The League held an anniversary exercises, May 5, opening with a lively sunrise prayer-meeting in the midst of a lively thunderhower. The pastor spoke in the evening on "The Course Every Epworth Leaguer should Run." Two have been received on probation.

Franklin Church. — Next to salvation, church building is the absorbing theme. The new edifice is boardered, and its proportions and style can be clearly seen. The pastor, Rev. E. H. Dupuy, was tendered a reception and presented with a purse of money. At a recent meeting there were two seekers — men, both over fifty years of age. Two have been received on probation.

Holbrook. — The new pastor, Rev. F. W. Cole, received a hearty reception. The League has been re-organized. Prayer and conference meetings are supported in a way that cheers the pastor's heart. The business interests of the town are taking a new start.

North Easton. — During the pastor's absence at Conference the vestry was painted. The memories of the sermon delivered a year ago before the G. A. R. have lingered in the minds of the authorities, and Rev. Robert S. Moore has been invited to deliver the oration on Memorial Day. Two have been received from probation and 1 by letter.

East Bridgewater. — Rev. M. B. Wilson enters upon his third year of service. The social services indicate the spiritual temperature well up. Pastor and people expect a blessed year.

Cochesett. — The matter of purchasing a piano was broached at the weekly prayer-meeting, and before the next meeting the required sum had been raised and the instrument placed in the vestry. The subscription list shows that the community has a keen interest in the welfare of the church. Rev. E. S. Hammond is pastor.

Bridgewater. — Rev. J. F. Porter enters into the fruitage of the labors of Rev. L. E. Lovejoy, lately called to Detroit. Good congregations listen attentively morning and evening. The students at the Normal School render valuable assistance in League work. Two have been received on probation, and 3 by letter.

East Weymouth. — A change in this charge was one of the "unexpected"; but the people are true Methodists and received the pastor gallantly, giving him a royal welcome. A public reception managed by the League was tendered the new pastor and wife, Rev. and Mrs. W. I. principal of the grammar school in Sandwich

Ward, on April 26. The work opens very pleasantly.

East Weymouth, Porter Church. — A parsonage, recently secured, and in perfect order, together with a warm welcome, awaited Rev. C. H. Van Natter and wife. The young people are strong support to the work. "Epworth League, helpful."

Bryantville. — The returning pastor, Rev. C. P. Flanders, was most cordially received. A feeling of hopefulness prevails throughout the entire church.

Rockland, Central Church. — The new pastor is entering heartily into the work. The church is in the business center of a growing town and faces the future. Success to Mr. Wilson in his work!

Rockland, Hatherly. — The church is taking on a new lease of life under the aggressive leadership of Rev. E. H. Oakley. The Sunday-school and Epworth League are the promising features. Monthly missionary lectures have been planned. Already some are seeking salvation. A good year is anticipated.

East Braintree. — The pastor's wife, Mrs. Belle Sharpe Field, has been seriously ill in Boston since Conference. The Sabbath services have been conducted by men from the Theological School. The usual order of work will be resumed again in a week or two, as it is expected that Mrs. Field can be brought home soon.

South Braintree. — A charming reception, with purse of money included, was given Rev. S. E. Ellis and wife upon their return for the third year. As a result of the special services during the winter and early spring, 9 have been received on probation, 2 from probation, 5 by letter, and 3 baptized. The Sunday-school, under the efficient leadership of Mr. E. A. Fisher, has reached the highest average attendance in its history. There is a spirit of expectant faith on the part of the people. The year promises to be a fruitful one. L. S.

New Bedford District.

New Bedford, County Street. — The golden wedding anniversary of Rev. Samuel Fox and wife occurred Monday, April 29, and was enthusiastically celebrated by their many friends in New Bedford. For over fifty years Mr. Fox has been a member of this Conference, and up to within a few years in the active ranks. The New Bedford Evening Standard contains a full account of the celebration, and, commenting upon it, says: "He began his religious life fifty-eight years ago in the old Elm Street M. E. Church, which has since become the County Street Church, and it is a pleasing feature to him, as well as to the members of the County Street Church, that after so many years spent in the ministry at various stations in the Conference, he should have returned to the church in which he started to finish out his well-rounded religious life." Mr. Fox's Sunday-school class called in a body, and Mr. Obadiah Lewis, on behalf of the members, expressed their high esteem and pleasant wishes, and when they departed they left a handsome purse of money. Hosts of friends called during the day and offered hearty congratulations. The official board of the County Street Church, after their meeting in the evening, headed by the pastor, called in a body at Mr. Fox's house, and offered kind wishes and congratulations. Appropriate resolutions adopted at their meeting were afterward handsomely engrossed and presented. Mr. Fox is eighty-two and his wife is over seventy years of age. They "look back with gratitude to lives of gladness labor, and forward to more glorious engagements, where, without weakness, wearying, or possible failure, they will still be in their Lord's employ forever." At present in peace and love they wait.

The pastor of the church, Rev. J. F. Cooper, has been most cordially received and welcomed by this historic church. Their loyalty and enthusiasm and the fine company of young people that have rallied around the pastor insure his success. Sunday, May 5, there were received from probation 17 and by letter 5. Among the latter was Mrs. T. J. Everett. The presiding elder's family, therefore, will be identified with this church, and they have been warmly welcomed. The church was left in excellent condition by Rev. C. W. Holden, whose five years' work was increasingly successful.

Middleboro'. — Rev. W. F. Davis baptized 5 adults, and received 1 from probation and 1 by letter on Sunday, May 5. A handsome baby boy came to the parsonage, Friday, April 26. Congratulations!

New Bedford Social Union. — This flourishing Union met, April 30, at Fourth Street Church. The meeting was chiefly devoted to the formal reception of new pastors in the city and its vicinity. On being introduced, each new pastor responded in his happiest vein to the welcome tendered by the president, Lewis C. Small.

Presiding Elder Everett, who was also present, was made to feel especially welcome because he had taken up his residence in their hospitable and beautiful city. In responding he wisely and wittily gave a preview of the year's work on the district. It is somewhere recorded that a certain man thought presiding elders were lazy and that he would like to put red pepper into their shoes. Mr. Everett's statement of one day's work ought to suppress that calumny: Three sermons, two quarterly conferences, one prayer-meeting, and thirteen miles' travel! The people of the district everywhere are giving our new presiding elder a hearty welcome, and in some places formal receptions.

Rev. B. F. Simon enters upon the fourth year with the Fourth Street Church more popular than ever.

Taunton Ministers' Meeting. — Rev. C. H. Ewer, of North Dighton, was elected moderator of the Taunton (and vicinity) Ministers' Association, May 6. He read a very able and logical paper, on the "Mission of the Church," prior to taking the chair.

Fairhaven. — Rev. W. S. Fitch and family, late of our mission in New Mexico, have been very cordially received. The high altitude impaired Mrs. Fitch's health and forced them to leave the mission work. Bishop Walden at the Conference remarked publicly that it was the costly price our missionaries too often pay in those fields. Mr. Fitch is an able preacher and leader and is a loss to that work. He will be successful here.

Wellesley. — Rev. G. W. Elmer and family had a hearty reception tendered them in the vestry of the church on April 17, under the auspices of the Epworth League. There was a literary and musical program and refreshments. A social time followed. Good congregations attend the preaching services and the vestry is filled on Sunday evenings. Cordial greetings and helping hands make the pastor feel that all the people are in hearty accord. It is reported by the principal of the grammar school in Sandwich

that Mr. Elmer's oldest daughter is a very fine scholar.

Plymouth. — The material progress of Methodism in this historic spot, which was briefly reported last week, is very complimentary to its leadership. But when Methodism moves, the world moves. Note two items in Plymouth: The Plymouth and Bay Conference of Unitarian Churches met in the Methodist Episcopal church, Wednesday, May 8, and discussed two questions — "How to Make a Church," and "The Passage from Philosophy to Religion." They met in the right place to get information on both these topics. On May 5 the German Lutherans laid the corner-stone of a new edifice at Seaside. The church will be completed during the summer and dedicated by early autumn.

Fall River, First Church. — Rev. W. A. Luce and family were given an elegant reception on his return from Conference to enter upon the fourth year of service.

East Wareham. — A class of Portuguese young men, with Miss M. A. Griffith as teacher, has been formed in the Sunday-school. Miss Griffith and other members of the Epworth League give some of the class individual instruction in English one evening in the week. Three young men who rose for prayers at a regular Sunday evening service last winter, two others who were converted in our New Bedford Portuguese Mission in charge of Rev. G. B. Nind, and one who began the Christian life in the Congregational Portuguese Mission, Providence, are included in the class. Rev. G. B. Nind has visited East Wareham four times this spring and held Portuguese services. Rev. C. H. Walter, the pastor, has had an extensive revival, resulting in substantial gains to the church.

Provincetown. — Our two new presiding elders, Revs. G. H. Bates and T. J. Everett, were once pastors of Centenary Church.

The high school will omit rhetoricals at the graduating exercises and substitute an address by President Capen of Tufts College.

The fishing industry of Provincetown is unusually prosperous this year. Capt. Ed. Walter Smith sighted six whales of the Race and shot one with a bomb lance.

Falmouth. — Rev. G. M. Hamlen, D. D., president of Mallalieu Seminary, Kinsey, Ala., and wife spent Sunday, April 28, here giving a special address on their work in the evening. Rev. John E. Blake, the pastor, returns, greatly to the satisfaction of his people. His first year was remarkably successful. KARL.

Rev. J. C. Gowan, of Oneonta, California, writes under date of May 2: "The HERALD of April 21 is before me. It is very stimulating reading. Your genial correspondent, 'Karl,' from the New Bedford District, wants me to rise and explain concerning your New England 'stormy Easter.' I will explain to my dear friend Karl that where I spent my Easter Sunday the heavens were flooded with rays of golden light, the air was fragrant and balmy, the waves of grand old Pacific sang their sweetest lullabies, and all nature was attired in choice robes of beauty. Tens of thousands of calla lilies adorned our sanctuaries, and our choirs and orchestras shouted aloud 'the joys of resurrection morn' in the presence of audiences filling our churches to overflowing. Does the local storm in New England, April 24, affect the general rule?"

Norwich District.

The year has opened very pleasantly at Moosup. On Wednesday evening, May 1, a most cordial and enthusiastic reception was given the pastor, Rev. F. C. Baker, and family. Words of welcome were spoken in behalf of the church by Mr. Harry L. Wilson and Mr. Joseph Dawson. The Epworth League's welcome was voiced by the efficient president, Miss Lilla E. Millett; and in behalf of the children, Miss Maud Taylor, a member of the primary department in the Sunday-school, in a very graceful speech presented a basket of choice flowers to Mrs. Baker. A well-rendered literary and musical program, followed by refreshments, contributed to the enjoyment of the evening. The church and community have suffered a great loss in the sudden death of William A. Lewis, M. D., a firm friend of the church, whose wife has been for a number of years organist and leader of the choir.

Receptions have been quite generally tendered the new pastors on the district, and many of those who have served their charges one or more years have been welcomed back in a similar manner. These social gatherings are well adapted to promote acquaintance, and materially assist the new-comer in learning the names and faces of his people. They may be made of almost equal value in helping the members to know each other.

Several entirely unexpected changes occurred on the district in the matter of appointments; yet everywhere the new pastors have been well received. After the first shock of disappoint-

Not a Patent Medicine.

Nervous Prostration.

Mental Depression.

Nervous Dyspepsia.

Mental Failure.

Freigh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c, ten days' trial. Regular bottle \$1 by mail. Small bottle, but two doses in each.

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Formula on Every Title.

ment was past, all parties settled down for good earnest work for Christ and the church.

The local papers have had many complimentary articles regarding retiring pastors. They have also had equally appreciative ones about the incoming preachers. The Norwich Record

\$1,000 in GOLD

\$100 each	for 3 Best Loaves,	\$300
75 "	" 3 Next Best,	225
50 "	" 5 "	150
25 "	" 10 "	125
10 "	" 20 "	100
5 "		100
		44 Loaves, \$1,000

Instructions to Competitors.
FIRST — All Bread must be made from

" Duluth Imperial" The Best FLOUR in the World.

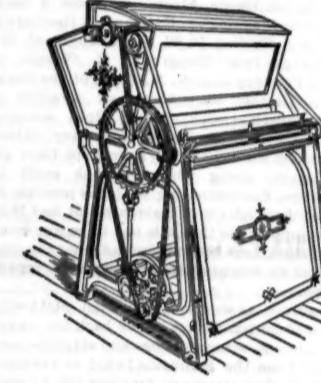
SECOND — Bread must be handed in (at some place to be announced later) Saturday, June 1, 1895, before noon, where it will be examined by competent judges, three leading bakers of Boston.

THIRD — Competition is limited to women and girls. ONE loaf to each competitor.

FOURTH — Each competitor must bake the bread submitted, also furnish receipted bill for a barrel of "Duluth Imperial" from a retail dealer. Her name will be copied into a book against a number which will also be put upon the loaf, so that the judges will not know whose bread is being inspected, thus insuring

Fairness in Competition. Ask Your Grocer for this Flour at Once.

Fisher & Wise, Millers' Agents,
105 Chamber of Commerce, Boston.



Lord Macaulay on the Cotton Gin.

"What Peter the Great did to make Russia dominant, Eli Whitney's invention of the Cotton Gin has more that equalled in its relation to the power and progress of the United States."

Cotton must be planted, picked, ginned. It always has been, and probably always will be, planted and picked by hand, but it is absolutely impossible to gin it otherwise than by machinery.

The attention and ingenuity of all interested in the Cotton Industry have been taxed to the utmost to produce a machine that will perform the work of separating the lint from the seed with as little damage to the staple as possible. The old Saw Gin has now to give place to its latest competitor the Roller Gin.

The Universal Cotton Gin and Wool Burring Company are taking out patents in the principal countries, and make claim to superiority over the system now in use, on the following among other points:

- Their machines (1) Preserve the fibre intact.
- " " (2) Clean the seed more thoroughly, and thus save a large amount of cotton.
- " " (3) Prevent the possibility of fire.
- " " (4) Perform the work with a minimum of power.
- " " (5) Require comparatively no repairs.
- " " (6) Require but little, if any, cleaning, and have no saws to sharpen.
- " " (7) Are the acme of (a) simplicity in construction.
- " " (b) effectiveness in working.
- " " (8) Economize in every direction.

The Company has secured as its PRESIDENT, ALFRED B. SHEPPERSON, of the Cotton Exchange, New York, a gentleman known throughout the Cotton World; the author of "Cotton Facts" and of "The Standard Telegraphic Cipher Code for the Cotton Trade," and other works relating to the Cotton Industry.

The Company has offices in Boston and New York, and are now offering a limited number of shares, to which, with the greatest confidence, they call the attention of Investors. A Hand Machine and also a full-sized Power Gin can be seen in operation. For full particulars address,

UNIVERSAL COTTON GIN AND WOOL BURRING CO.,
Room 60, Flane Building, 89 State St., Boston.

published an article of nearly a column in length headed, "A Popular Pastor," in which Rev. A. W. Kingsley and his work were treated. The praise bestowed was well-deserved and earned by faithful work.

An impressive service was held in the church at South Manchester, Sunday, May 5, when Greenleaf Keeney, in his 33d year, was baptized and received into full membership. The pastor, Rev. Julian S. Wadsworth, writes: "Mr. Keeney had not made a profession of religion until last winter, when he was most happily converted. He delights now to sing the grand old hymns which have become the new song in his heart. It strengthens one's faith to see so marked a change in the life of one so advanced in years."

Some people thought Rev. C. B. Bromley would be homesick at Lyme, but he has not been so yet. He was cordially received by the people. The first Sunday, potted plants and flowers made the church especially attractive. April 28 was a notable day. Before the sermon the wedding ceremony was performed. At the close of the discourse 4 persons were received into the church by letter and from probation. At the close of the evening sermon six came forward for prayers and have since given good evidence of conversion. The church is filled at each service and the outlook is encouraging.

At Williamantic an attempt has been made to organize a Unitarian Church under circumstances not the most creditable. On a recent Sunday Rev. O. W. Scott, pastor of the Methodist Episcopal Church, preached on the subject of "Unitarianism and Orthodoxy." The sermon was clear-cut and uncompromising in defense of "the old faith." It was published in full in the local paper.

The Chapman-Billhorn meetings at New London have closed. About one hundred names have been received by the pastor of the Methodist Episcopal Church for pastoral care. Thirteen have already joined on probation. Rev. R. Povey has been cordially received by the people, and is already actively at work getting acquainted and calling upon the members of his flock.

At Rockville, May 5, 3 persons were received to probation and 8 by certificate.

On the evening of May 8 about seventy-five of the friends called upon Rev. and Mrs. W. Eli at the parsonage in Danielsville. Music, readings, refreshments, etc., helped to make an enjoyable evening.

Vermont Conference.

St. Albans District.

West Swanton. — Harry Tabor, the little son of Rev. Church Tabor, is very ill at the home of J. M. Tabor.

Montgomery Centre. — Rev. G. L. Story, of Bakerville, will deliver the Memorial Day address.

Waitsfield. — A very pleasant reception was given Rev. A. B. and Mrs. Enright at the church

WANTED. A few summer boarders. Terms reasonable. For particulars address, Mrs. FRANK A. MARSH Gilman, N. H.

FOR SALE. A small, square Piano. A good instrument for the Sunday-school room. Address, Mrs. B. T. Mills.

FOR SALE.

A well-furnished cottage of seven rooms on Clinton Avenue, Cottage City. The above will be sold at sacrifice. Address G. Zion's Herald Office.

Don't Fail to Visit Mechanics' Building,
HUNTINGTON AVE., BOSTON,
During the Course of the
AMERICAN PHARMACY FAIR
From May 1 to May 25, 1895.
GREAT AND NUMEROUS ATTRACTIONS.

REEVES' AMERICAN BAND

OF 40 PIECES.

SALEM CADET BAND

OF 40 PIECES.

FADETTE WOMEN'S ORCHESTRA

OF 20 PIECES.

MARION OSGOOD ORCHESTRA

OF 20 PIECES.

Daily lectures, with practical demonstrations, on Popular Science, Home Nursing, Scientific Cooking, Hygienic Dress, Veterinary Work and Bicycling, by experts of National Reputation.

UNIQUE — INSTRUCTIVE — ENTERTAINING.

FREE SAMPLES FOR THE MILLION.
ADMISSION -- 25 CENTS.

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A TYPICAL NUTRITIVE STIMULANT.

This delicious alimentary tonic contains chemically pure Peptone, which is easily taken and assimilated, there is no other solid or liquid food which can be compared with it.

VIN de CHAPOTEAUT is distinctly indicated in constitutional weakness or lack of digestive power for the aged, Anæmia, Dyspepsia and Convalescent patients, and to sustain the strength of those who are convalescing, Tumors, Cancer and Ulceration of the Stomach and all wasting diseases.

P. CHAPOTEAUT, Phan de l'Ile classe, Paris, and all druggists in the United States.

parsons, Wednesday evening, May 1. They are able laborers in our Lord's vineyard, and their new charge will profit by the services they are able to render, and will render, to it by the grace of the God.

St. Albans. — The fourth annual convention of the Vermont Conference Epworth League will be held in the Methodist Church, June 4 and 5. An elaborate program is in preparation. There will be reduced rates on the railroads. It is expected that the Epworthians of the State will rally and make this convention one of the best, if not the best, of all yet held.

Binghamville. — Rev. R. F. Lowe returned from Maine with his bride last Friday. The new example of our brethren in taking the bride after, instead of just before, Conference is admirable.

Enosburgh Falls. — Rev. F. W. Hamblin, who has been ill for over a year, is reported much worse. He has made a brave fight for life, and quietly suffered much. For body, as said of another, when the roll is called, his answer might be feeble; but when the call is for brains, his answer would have strength.

Morrisville. — A large congregation gathered to hear Rev. J. H. Wallace's first public service. The new pastor took for the basis of his remarks Gal. 5: 18. He very appropriately dwelt largely with life as it is found, and as it should be.

Montpelier District.

Weston. — In the death of Rev. Moses Adams, which occurred April 18, the church loses a veteran and a genuine Methodist of the older type. For many years he acted as supply in the Vermont Conference, doing most excellent work. For a number of years he has resided in Weston, and he won the love and respect of all, both in and out of the church. A good man has gone to his reward. Rev. E. H. Bartlett, a former pastor, was called back to officiate at the funeral.

Bradford. — The many friends of Rev. F. W. Lewis, the newly-appointed pastor at Bradford, will be pained to learn of his serious illness with pneumonia. He had preached but one Sunday after his appointment when he was taken sick. His physician writes hopefully that unless some new complication arises Mr. Lewis will be likely to recover.

White River Junction. — At the session of the Conference just held, Rev. Elihu Snow was transferred to the New Hampshire Conference and stationed at the First Church in Concord. While the Vermont Conference regrets to lose Mr. Snow, we rejoice in the broader field that has opened to him. Rev. Andrew Gillies, a young man, was appointed to take charge of the church at White River Junction. He has already won his way to the hearts of the people.

Brattleboro. — Rev. A. J. Hough, the popular pastor, has been returned to Brattleboro for the third year. April 28, before the Odd Fellows at a public meeting in the Opera House at Montpelier, Mr. Hough delivered an eloquent address, and also read a poem on Odd Fellowship.

Montpelier. — A very pleasant event occurred at Bellows Falls, April 17, in the marriage of Rev. A. H. Webb, pastor of Trinity Methodist Church in Montpelier, and Miss Mary Barry, of Bellows Falls. On the return from the wedding trip a reception was given the happy couple at Trinity Church. The following is from the local paper: "The members of Trinity Church and congregation, and hundreds from other denominations, including several of the clergy, gathered at Trinity Church vestry last Thursday evening to welcome Rev. A. H. Webb to his pastorate for another year, and to congratulate him and Mrs. Webb upon their recent marriage. A committee of ladies had trimmed and decorated the vestry in an artistic manner with evergreens, cut flowers, potted plants and pictures. Under an evergreen arch, bearing the word 'Welcome,' stood Mr. and Mrs. Webb, accompanied by Rev. L. L. Beaman and wife, and Dr. and Mrs. E. M. Webb. The congratulations and good wishes expressed were in no way stereotyped or perfunctory, but were born of the affection and confidence of his people that Mr. Webb enjoys, and of their joy that he has found one so worthy of him in every respect."

New Hampshire Conference.
Manchester District.

Rev. I. Taggart, after an absence of fourteen months, has been returned as pastor of the church at Brookline. He lives in Amherst and drives back and forth. Though having this distance between himself and his flock, his return gives much pleasure to the people of this society.

Old Amherst is without Methodist preaching, and has been for two or three years past. If the much-talked-of Manchester & Milford railroad should come through here, it might open up this place to the world so that some new people would come in and Methodism take on new life. Some good old Methodist saints live here, but so few they do not feel that they can sustain a service.

Receptions to new pastors or to the old ones returned, have been numerous. This is very pleasant, and a proof of the loyalty of the people to our economy.

Rev. Daniel Onstott has been called to Ohio by the severe illness of his mother.

Rev. H. F. Quimby's affliction in the loss of his wife has led to his asking to be released from his charge for the year. The place has been filled by the appointment of Rev. Edgar Blake, who has gone to the work.

The District News, in its last issue, declares that a class of "seventy fine young men" were admitted on trial into the Conference. The proof-reader failed to read copy correctly. We did receive seven, but the addition of a "ty" resulted in a tenfold multiplication.

One church refuses to accept a preacher — not because they do not like him, but because they don't want any. There is no service in that village at all. A good church building and a comfortable parsonage, and not so much as a Sunday school or prayer-meeting in the place! Much property could be bought cheap in that community. The people are not poor, but are worth thousands of dollars. Who wants to move into such a place?

By an ingenious plan devised by Mr. C. H. Howard, St. James' Church, Manchester, has raised by subscription the entire amount necessary to pay all expenses for the year, which amount to about \$23 a week. The year opens very hopefully.

The Epworth League at Claremont observed its first anniversary the Sunday after the Conference. They honored the presiding elder with an invitation to give the address. The League is in excellent condition, and has had considerable growth during the year. The pastor, Rev. C. U.

Dunning, has been enthusiastically welcomed for his fifth year.

The church at North Charlestown have set up the new pastor in housekeeping. They purchased a very full outfit of furniture and household utensils of various kinds. We have not known a church anywhere to be quite so generous. He is a fortunate preacher that finds such a people.

Rev. H. E. Allen finds things very pleasant at St. Luke's, Derry. They have been cordially received, and the outlook is hopeful.

At Marlboro, on Conference Sunday, the supply agreed upon failed to appear. Not to disappoint the gathered congregation, one of the laymen gave a very instructive talk on "Elijah on Carmel." On the Sunday evening following the Conference two brethren who were present at the Conference session gave the people glimpses of what they saw and heard at Concord. Every Sunday evening some layman has charge of the public service for the first half hour. Many of our laymen might be more helpful if they were put forward by those in charge. The fifth year of the pastor, Rev. G. W. Buxell, opens very hopefully.

The fifth year of Dr. Rowley at Nashua opens with fine prospects. He has been very cordially received. His assistant, Rev. J. W. Sprout, is proving to be the man for the place and has had

an enthusiastic welcome. At the May communion 43 united with the church — 13 by letter, 5 in full connection, and 25 on probation. The amount necessary to pay the current bills of the year is about \$4,100. Nearly every dollar of this is already pledged, either by pew rentals or the weekly offering. The subscription of the present year is nearly double that of the previous year.

The District Epworth League Convention, announced to be held at Claremont, June 3 and 4, will have to be deferred, owing to the small-pox scare. It will not be easy by that time to get the people to attend, and that part would be a failure. So it is thought best to put off the gathering until some time in September or early October.

A district meeting of the W. F. M. S. will be held at St. James' Church, Manchester, Thursday, May 23. Dr. Christiany, of Bereilly, India, and our home secretary, Miss Clara Cushman, will be present and add to the interest of the occasion. A special program has been arranged for the young people's hour. Let the friends on the district and in neighboring charges on other districts come and help us make this an enjoyable and profitable day. Dr. Christiany will speak in the afternoon and evening. Entertainment will be provided. Reduced rates on the railroads.

[Continued from Page 13.]

Ivory Soap

99⁴⁴/₁₀₀ PURE

Dingy carpets can be cleansed and brightened on the floor. Sweep thoroughly, spread a stiff lather of Ivory Soap over a small surface at a time, scrub with a clean scrubbing brush and wipe off with a damp sponge.

THE PROCTER & GAMBLE CO., CINCINNATI.

Its SCREW and PLUNGE LIFT for regulating Wick; Lift Attachment for LIGHTING without removing Chimney; SIMPLICITY of Design for Rewicking, and Cleanliness combine to make the

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and Bicycles, at Factory Prices. Work guaranteed 30 to 40 per cent less. Our goods are made of the best materials and are equal to the best imported. Our prices are from \$10 to \$100. It shows all the latest styles and improvements and reduced prices. It has 200 pages and is the largest and most complete catalogue ever issued.

Write to-day. Send for Catalogue. M. Alliance Carriage Co., Cincinnati, Ohio. Write to-day.

Get a Glass! Quick!!

There's lots of snap and vim in this Hires' Root Beer. There's lots of pleasure and good health in it, too. A delicious drink, a temperance drink, a home-made drink, a drink that delights the old and young. Be sure and get the genuine

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The Electropoise

TRADE MARK

CURES DISEASE WITHOUT MEDICINE

It has Cured Chronic Cases PRONOUNCED "INCURABLE" NOT A BATTERY OR BELT. NO SHOCK.

PROFESSOR TOTEN, of YALE COLLEGE, says, on page 227, volume 7, of his work, "Gout and Rheumatism,"

"But, thanks be to God, there is a remedy for such as be sick—one simple remedy—an instrument which is to be used in such a way as personally know the parties who control this instrument, but we do know its value. We are neither agents nor in any way financially interested in the matter."

Write for book, telling "What it is" and "How it Cures."

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

The Family.

THE WATCHER.

Mary Elizabeth Cloud.

The taper-light falls tenderly
Upon the lessening cheek,
As through the lonely hours she waits,
The watcher neek;
Listening and longing, with the love,
The love that liveth still;
Snowy and sweet as lilies are,
Beneath the hill.
Still with the wine! Will he not come?
Alas! alas! tonight
The revelry, the cup that leaps
With rosy light!
Still with the wine! Ah! breaking heart
That throbbed with the rain!
Those tearful eyes that seek so oft
The window-pane,
Peering into the dark, dark night!
Too weary now to weep,
The heavy eyelids droop and fold
In kindest sleep.
And now she is a maiden young,
Tender and blithe and fair,
With sunlight falling at her feet
And on her hair;
Filling her father's mountain-cot
With carols wild and sweet;
(Smiling while yet the whistling wind
Comes with the sleet.)
Ah! 'tis the herdsman's horn she hears,
Calling the waking flocks
To glen and steep and silvery fall
From yonder rocks!
The roses deepen on her cheek.
Lo! she is waiting now
One hastening near, with manly step
And ruddy brow.
And he who wins her pure, young heart,
Now lingering at the door,
Crows those bright looks with purple bells
Plucked from the moor.
Too glad the hours! the light burns low;
The sleeper dreameth on;
Father, who loves, comfort her
At coming dawn!
Front Royal, Va.

Thoughts for the Thoughtful.

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.

Spend yourself—spending will enrich you. Pour out your life—the emptying will fill it higher.—C. C. Hall.

Little things light on the lines of our lives—
Hopes and joys and acts of today;
Yet from end to end His meaning arrives,
And His word runs underneath all the way.

—A. D. T. Whitney.

The time of seed-sowing passes quickly. Ere it be gone, let me consider closely, "Have I sown the seed of all my purpose to have?" For as is the seed-sowing, so must be the summer glory and the autumn fruitation.—Sarah Smiley.

Death, like this external existence of which it is a result, is only an appearance. Our earth-clothes and our grave-clothes are woven of the same tissues. The spiritual man casts aside his ceremonial, and wears his outer earth-garment loosely, walking through all worlds clad in spiritual raiment—in the "fine linen, clean and white" of holy character—the righteousness of Christ.—LUCY LABCOM, in "The Unseen Friend."

We want broad-minded, meditative men. We want guides, we want reality, we want souls who will do and act before God; who would have that disposition in building up the spiritual church which the reverential Middle Age masons had, when elaborately carving some graven imagery or quaint device, unseen by man's eye, on the fretted roof of a cathedral—they worked on God's house, and before God!—Norman Macleod.

I like the man who faces what he must;
With a step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unfaltering trust
That God is God; that somehow, true and just
His plans work out for mortals; not a tear
Is shed when fortune, which the world holds
dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor even murmurs at his humbler lot.
But, with a smile and words of hope, gives
rest
To every toiler: he alone is great,
Who by a life heroic conquers fate.
—SARAH KNOWLES BOLTON, in "The Inevitable, and Other Poems."

When a man conquers his adversaries and his difficulties, it is not as if he never had encountered them. Their power, still kept, is in all his future life. They are not only events in his past history, they are elements in all his present character. His victory is colored with the hard struggle that won it. His sea of glass is always mingled with fire, just as this peaceful crust

of the earth on which we live, with its wheat fields, and vineyards, and orchards, and flower-beds, is full still of the power of the convulsion that wrought it into its present shape, of the floods and volcanoes and glaciers which have rent it, or drowned it, or tortured it. Just as the whole fruitful earth, deep in its heart, is still mingled with the ever-burning fire that is working out its chemical fitness for its work, just so the life that has been overturned and overturned by the strong hand of God, filled with the deep revolutionary forces of suffering, purified by the strong fires of temptation, keeps its long discipline forever, and roots in that discipline the deepest growths of the most sunny and luxuriant spiritual life that it is ever able to attain.—Phillips Brooks.

When God strengthens the soul or intensifies its life, He does a higher, more tremendous work than if He merely wrought some change in the outward things to accommodate them to our weakness. Take the extreme case—say such a case as that of old Bishop Hooper, who, in Queen Mary's time in 1555, was burned at Gloucester for his Protestantism. All the time he was burning at the stake there was a box before him with his pardon in it if he would recant. Now, when he cried out to God for help, what would have been the noblest answer? Had the Lord put out the fire by providential interposition, every one would say that was a good, real answer. Or if the Lord had suspended the law by which fire burns, and made it that it had climbed and wreaked about him without scorching him, that, too, would be reckoned a good, real answer. But I tell you that when that old man, by his praying, was strengthened so that through the long three-quarters of an hour that his torture lasted he never flinched, never stretched out his hand to the box with the pardon in it; and that when the shriveled life at last ebbed out of him, it went not out in mad shrieks of incoherent agony, but in broken gasps of faith and trust—I tell you that there was a more tremendous manifestation of the power of prayer than there would have been in any outward help against the flames.

That is just how the answer to Paul's prayer came in. Not the "thorn in the flesh" removed, but his heart strengthened. Paul came at last to feel that answer to his prayer was the noblest answer. He came to glory in it at last, even as he gloried in his revelations and exalted spiritual experiences. Instead of his faith in prayer being weakened, it was strengthened. And so it has been all life through. The strongest believers in prayer have not been those to whom it has seemed to bring a load in their want, or deliverance from some danger. No! The strongest believers in prayer have been those who, though they have asked a score of outward gifts in vain, have yet felt its power as the sweetener and strengthener of life.—BROOKE HERFORD, D. D., in "Sermons of Courage and Cheer."

PECUNIARY ECONOMY OF FOOD.

PART II.

Mrs. C. F. Wilder.

Vice-President of Kansas of the National Household Economic Association.

INSTEAD of the physical part of our nature being our servant, it is, more and more, becoming our master. The house-mother, instead of being controlled by her intellectual nature, is governed by the animal nature of her family. If it is doughnuts, cake, pastry, pies, that the family demand, doughnuts, cake, pastry, pies, it is from Monday morning until Saturday night. The house-mother, after a time, has a certain pride in saying, "I can do but little for my family, but one thing is certain—they have what they want to eat and the best in the market;" and by "the best in the market" she means that they procured food for which the highest prices were paid. Such a house-mother ought to learn to look at life from the farther end of the route. What has she stored in her brain for use in old age? "Kitchen lore?" What will her children say of her when she is worn out as their slave? "She made such good doughnuts?" What will she reply to the Master when He asks what sheaves she garnered for the kingdom? She will be forced to look at her empty hands and mournfully say, "Lord, not one thing to show for my life-work! It is all eaten up."

There is wisdom in buying "the best in the market," but it is well to know what is best. Economy is not only honorable, but it is a religious duty to practice it. An old gentleman who was so wise and good that I often called him "General Gordon," used to go to the market and say, "I will take a nickel's worth of the round. That is about what we want, and the price suits my purse." This was one day; the next it would be something else, but always with the thought of true economy. He understood the elementary facts regarding food, nutrition and waste.

As a people our diet is one-sided, and we eat too much—too little protein (tissue-building substance), and too much fat, starch, sugar. As fat gives energy, we are not to eat too little of this. American professional men eat from five to seven and

one-half ounces per day of fat; professional men in Germany from three to four and one-half ounces. The average American eats from four to sixteen ounces, and the common people in Europe from one to five ounces per day of fat. Of carbo-hydrates (starch, sugar, etc.) we eat about three times the amount eaten by Europeans. Why we reject so much fat on our plates and waste so much at table is because nature protests against our one-sided, excessive diet.

A family of eight, where the house-mother prides herself on her economy, spends twelve dollars each month for meat, making the amount for each member per day only five cents. Another family, with the same number in the family, spends four dollars per month with the butcher. Instead of rib roasts are purchased pot-roasts; round instead of rib—and cooked over the fire instead of in the oven; shin-bones at fifteen cents, which make a soup or bouillon for two meals, meat scallop one meal, and baked hash one meal. This instead of sirloin, and just as nourishing, at one-tenth the expense. Instead of fillets of fresh fish—i.e., cut in slices, dipped in egg and bread-crumbs and fried in hot fat—the fish is stuffed and roasted, the latter being more nutritious, more economical, and less labor. Indeed, all the food for the latter family—flour, beans, fish, meat, oatmeal, hominy, farina, potatoes, peas, cabbage, onions, beets, celery, oysters, milk, fruits, nuts, raisins, wafers—costs a few cents less than twelve dollars for the month.

The cheapest food is that which supplies the most and best food for the least money. The most economical food is that which is cheapest and at the same time adapted to the wants of the eater.

Sometimes there is a sacrifice of pride and a certain amount of principle in purchasing any but the highest-priced articles—as in the purchase of flour. We have found in the West that a certain brand of hard wheat, selling for two-fifths less than highest-priced flour, will make as nutritious and nearly as fine-looking bread as that made from the highest-priced flour. We learned the fact from a physician's wife who is particularly dainty and nice in regard to the food that comes on her table.

The average income of families in this country is \$500 a year, and with the average family half of this goes for food. If the question of economy in food were properly understood, this item of expense could be lessened nearly one-half. The great trouble is lack of knowledge in knowing what is the most nourishing food and knowing how to purchase so as to avoid monotony of diet. Even those who want to economize do not know how.

Physiological chemistry has not yet shown us the best food for the brain, but we know the brain-worker requires less food than those who take muscular exercise. The average working-man needs per day twenty-eight one-hundredths of a pound of protein and 3,500 calories of energy. Beans and oatmeal are rich in protein, while pork has very little. The gluten of wheat, corn and potatoes is also of protein compounds. The chief nutritive constituent of fish, eggs and lean meat is protein. Albumen and casein of milk are also protein compounds. Carbo-hydrates (starch and sugar) are found in potatoes, wheat, corn, butter, etc. Rice, when cooked properly, is much the same in its nutritive constituent as potatoes. Flour which has not lost its gluten, or flesh-forming element, leaving but starch, is rich in protein. The whole wheat flour is the best, and can be procured in every city. For bread from the baker-shops we pay about seven times what it costs to make a better bread in our own homes.

The question of fuel ought to come in this subject of pecuniary economy of food. We know of a pretty church where a few good people were disgusted with the arrangement for heating the building; so, ten years ago, they discarded the furnace and put in five parlor stoves. They were neat and pretty, and set up close to the flue, each with a short funnel. "Warm the church?" Oh, no; but they were pretty to look at—at least, as pretty as a stove usually is. One cold Sunday in February the mercury persisted in remaining below fifty degrees in that church. During the week following an interested member of the church had those pretty parlor stoves taken out and different stoves put in, which made the atmosphere seventy degrees, and burned, instead of nineteen rods of coal, less than six. In ten years about \$800 worth of coal has gone directly out of the chimneys of that church doing no one any good.

A good steel range is the most economical stove that can be put in the kitchen, if

care is taken not to burn it out or send all the heat up the chimney. When cooking is to be done, utilize both the top of the stove and the oven at once. Do not build the fire until just before needed. If there is a fire kept in the stove from fall until spring, an extra damper in the funnel, partly closed when the stove is not needed for cooking, washing or ironing, can save quite a large proportion of the fuel. A little thought and care makes a great difference in the size of the coal bill. Queens have dissolved pearls and ground diamonds to excite the envy of the world, but the sensible woman of the nineteenth century looks upon such acts with loathing; but were those acts of greater folly than to put the black diamonds in our stoves and consume them, receiving therefrom no adequate return? Can we not almost see Ben Franklin turn in his grave and say to our extravagant nation,—

"A penny saved is two pence clear,
A pin a day's a great a year."

Manhattan, Kansas.

IN MAY.

When winds were bleak and skies were gray,
And fields were heaped with snow,
How could we think the breath of May
Would change the sad world so?

But now the swallows on the wing
Bring summer gladness near;
In every lane the thrushes sing
And bluebirds pipe their cheer.

Each year the miracle we see
Of bud and leaf and bloom,
The life renewed of turf and tree
From winter's darkened tomb.

Take courage, then, O doubting soul,
No day so dark and drear
But holds amid its death and dole
Promise of gladness near.

The seed thou sowest may slumber long,
How long thou canst not know;
But some sweet May-time, glad with song,
The precious germs will grow.

And nursed by summer's warmth and cheer,
And fed by dew and rain,
They shall, some autumn, far or near,
Yield store of ripened grain.

—LUELLA CLARK, in *Union Signal*.

THE SPINSTER IN SOCIETY.

TIT is difficult to see who would take her place socially, should the spinster vanish from the land. A gracious lady, tactful beyond the dreaming of the young girl, to whom the world is still a place of enchantment, in which, half-unconsciously to herself, she poses as the principal figure, the spinster smooths away embarrassments, does the right thing and speaks the right word in the right place, and keeps the wheels of life running without friction. To her, serene, well-bred, tranquil, aware of good and evil, tolerant of that which is mere crudity and inexperience, severe only where falsehood and cruelty challenge, soft-spoken, sweet-mannered, or possibly brusque and spicy, yet not the less charming, men and women bring their best.

If a woman of wealth, the spinster holds in her capable hand the threads of many charities, advising here, bestowing there, withholding or endowing as she deems judicious. Perhaps she develops, in her own person, rare gifts—music, painting, embroidery—attaining in each a degree of excellence which only leisure and taste in combination can arrive at. Very likely she prefers to seek out gifted younger people, boys and girls who need that some one should believe in and help them on, and to these she is a patron saint. Many lines of work are open to her which marriage would have closed, since the wife and mother must exclusively devote to her home and its sphere of action talents and sympathies which the spinster may use in the service of her age. Though the one be more blessedly happy, the other is not without rewards and compensations.

Poor in this world's goods, the spinster fills equally a most important niche. Her modern education makes her an independent factor in many fields, a not-to-be-despised competitor in the market and the shop. And since probably she need not remain a spinster unless she choose, society owes her its thanks for her generosity in keeping herself at its service, and making so winsome a feature of its moving panorama.—*Harper's Bazaar*.

About Women.

—Lady Henry Somerset is busy with preparations for the celebration of her son's coming of age.

—Miss Henrietta Muller, of the London School Board, adopted a promising Hindu boy during her recent visit to India. Her brother-in-law is educating him for the bar, and the intention is ultimately to send him to Parliament.

—Miss Willard announces in a recent letter that the plan of a special round-the-world trip with the Polyglot Petition will probably be abandoned, as it is thought that taking up the work more gradually will better suit the interests of the various countries to be visited. The petition will this summer be presented to the governments of Great Britain, Norway, Sweden, and probably Denmark.

—Half-a-dozen Welsh women began work recently in the tin-plate works in Pittsburgh. They receive the plates as they come from the rolls and separate the black sheets. This work heretofore has been done wholly by men. It is hard and rough. The women wear great leather shields on their hands, leather aprons, and hob-nailed shoes to protect them from the heat and metal. They are paid \$1.35 a day. Men received for the same work \$1.75. The forewoman gets \$1.75. This is the first time women have been employed at such work in this country. This is not very much harder work after all than that of many workingwomen, and it is a rare example of women getting at least as good pay as men.—*Woman's Journal*.

FROM AN OLD JOURNAL.

THE following extracts are from the journal of a young girl, written nearly sixty years ago while attending Kent's Hill Seminary. The writer, Mrs. Emily A. Moore (formerly Burnham), of Westbrook, Me., died in Roxbury, Mass., April 14, 1894. Her daughter kindly sends us these interesting pages of long-ago seminary life, rightly thinking that our readers will enjoy their perusal.

Feb. 1, 1836. — I left Westbrook in the Augusta stage at 5 o'clock in the morning for the Seminary at Kent's Hill, Readfield, Me. We stopped at Gray and changed horses, and proceeded to Lewiston, where we took dinner at the hotel. It was kept by Mr. Farnum. There was a bar, and things did not look very inviting. The factories had just started. At Winthrop I left the stage and hired a man to take me to Readfield, which was a distance of five miles. My brother was there and was glad to see me. The mansion looked strange. It was a new building, and had been lathed, but not plastered. I ate my supper with some students who had just arrived. The dining-room seemed very large; there were two long tables where 125 ate. Our chamber seemed odd. Four of us roomed together. Our beds were turned up and fastened to the wall, and had patch curtains to hide them. There was a table in the centre of the room, and some book-shelves in one corner. Six chairs, a stove, two glass lamps, and our trunks which served us as bureaus, comprised the furniture.

Mr. Moody boarded the students. We had good food, and everything was kept neat. He had a number of girls for help who came from good farmers' homes.

The morning after my arrival I went to the Seminary. My studies were arithmetic, grammar, geography, ancient history, natural philosophy, and astronomy. We had five teachers. Miss Paine was at the head of the young ladies' department. She was the right one for the place. On Saturdays we met in our school-room, and she read our compositions, and gave us most excellent advice. The seminary bell rang at 5 o'clock in the morning, and we were expected to rise and have our rooms in order by 6, and study until 7; then we had breakfast. After that we went to the large hall in the Seminary where the principal, Mr. Larrabee, led in prayer. At 8 the bell rang for recitations, and continued to do so at intervals of one-half hour during the forenoon.

March 3. — I am quite interested in my studies. The house is filled with boarders. I think we have quite a pleasant set of young ladies; some of them are very pious; they have prayer-meetings in each other's rooms.

May 1. — I rose this morning at 5 o'clock. After breakfast I attended prayers at the Seminary. At 9 I went to class-meeting. I have been to church all day. Brother Brock preached in the morning, and Brother Springer in the afternoon.

May 28. — Miss Johnson, one of the students, is going to Oregon as a missionary among the Flat Head Indians where Rev. Jason Lee has been laboring for a number of years.

May 30. — I rose this morning at 4, and went to a prayer-meeting at 5. A revival has begun, and may it continue until every soul has been converted to God!

May 31. — This morning I rose at 5 and went to prayer-meeting. The brotherhood retired to the grove to pray.

June 4. — This afternoon I went to see the steeple of the meeting-house raised.

June 12. — There was a preaching service in the meeting-house. Brother Lovejoy delivered a powerful sermon. There was a missionary meeting at 4 o'clock, and addresses were made by Brothers Teft, Perkins, Balch, Beale and Caldwell. A book was presented to Miss Johnson by the school. It was a solemn occasion. This evening I attended the prayer-meeting. Miss Johnson was present. It was the last time she will attend prayer-meeting here.

June 14. — Miss Johnson took her departure in the stage. It was hard to say good-bye to one with whom we have enjoyed so many pleasant hours. The scholars all came to see her off. While we were shedding tears of grief, the placid smile on her countenance indicated that she was happy thinking of her Saviour.

June 29. — Examination commenced today. The order of exercises in the afternoon was a class in French, one in botany, compositions read, paintings and herbariums examined.

June 30. — The examination continues. The order of exercises in Mr. Larrabee's department was advanced class in Latin and mental philosophy. In the ladies' department in the afternoon an advanced class in French, Spanish, Italian, and history.

July 1. — Mr. Larrabee heard three classes in Latin and the class in mental philosophy.

July 5. — This afternoon I attended a public declamation in the new meeting-house. Mr. S. H. Weston took the first prize.

July 6. — Exhibition day has arrived. This morning the ladies marched in a procession to the meeting-house; the gentlemen followed, with music at their head. Mr. William Allen, of Augusta, made an address.

August 15. — I reached here last night after a vacation of five weeks. I found the house papered and plastered, and the rooms filled with new students.

Sept. 17. — I attended prayers this evening. Governor Dunlap was present.

Sept. 18. — On returning from church I had

the honor of taking tea with Governor Dunlap. After tea I went to the Seminary for prayers. The Governor made a short address.

Oct. 6. — This afternoon Brother Shaw called to invite me and a few others to go forward and unite with the church, and some of us have decided to do so.

Oct. 14. — I went to a debate on "temperance." A temperance society was to have been formed, but some one wanted cider included in the paper, and it produced such an excitement that nothing decisive was accomplished.

Oct. 30. — I attended the missionary meeting this evening, and the chapel was crowded. Mr. Somerby spoke on Brazil, Mr. Pinder on the Burman Empire, and Mr. Smith on Arabia. Compositions were read by the corresponding secretary. The exercises closed with the singing of a hymn composed by Brother Balch.

Nov. 3. — The protracted meeting commenced last night. It was voted to hold no recitations during the meeting.

Nov. 5. — Brother Teft preached, and souls were converted. Between thirty and forty persons went forward and bowed at the altar.

Nov. 6. — Oh, may this day be remembered with joy, and not with sorrow! Today I took upon me the vows of the church. May I sustain these vows by a godly walk and be a bright and shining light in the church of Christ, being led by Him until I meet Him in the realms of glory! Eleven of us were baptized by Elder Nickerson, and he talked to us with great solemnity. He said he "hoped that we should never backslide," and asked "which of us would get to heaven first;" and then said "one of us would arrive there first."

March 12, 1837. — I attended the missionary meeting. The question was, "Whether foreign or home missionary work demanded our greater attention." Brothers Andrews and Balch spoke for foreign missions, and Brothers Hardy and Sprague for home missions. A letter was read by the corresponding secretary from Brother Perkins, who is on his way to Oregon. A letter was also read from Brother Spaulding, who is a missionary at Rio Janeiro.

March 20. — Yesterday the ladies of Kent's Hill formed a missionary society called the "Methodist Female Missionary Society of Kent's Hill." About thirty members joined. They chose a president, secretary, treasurer and collector, and four managers. The funds of the society are to be appropriated for clothing the missionaries.

March 26. — The young ladies' missionary meeting met on Saturday. It was opened by singing and prayer, after which we commenced work on some shirts.

AN IDEAL FUNERAL SERVICE.

ONE of the most satisfying funeral services I have attended in many a day was that of a fortnight ago. It was announced as a "memorial service," and only those who had known her intimately were invited. Of these persons there were twenty. The object of the memorial was to recall her and to think over again gratefully what she had been and done. It was not to lament her. At the door-bell hung a scarf of silver-gray, a color she had long loved and worn, so that it seemed in some way to have become identified with herself. Tied with this was a fresh stalk of white lilies in full bloom. There was nothing to indicate that we should find gloom within, and there was none. The casket was of the same color of silver-gray, and the flowers were white lilies only, save a beautiful bunch of pink roses which she had specially loved and had often painted from nature. On the casket, as though she had just come in from a morning walk or was just going out, lay her cloak and bonnet, still of silver-gray, and the casket was in the familiar family room where she was often seen by her friends surrounded by books, papers and pictures. Nothing was different from what she was accustomed to. There were no funeral weeds or ways. The hour was a little after nine o'clock in the morning, the time of day she loved most, and the bright warm sun shone in as usual, bringing its blessing. About the room her friends moved and spoke softly.

When all who were expected had come in, they seated themselves as was most convenient, but without any definite order. No one could have guessed the relationship of those present by looking about. Neither dress nor position told anything. Presently without announcement the sweet tones of a cello came floating in from an adjoining room played by a master hand with a great soul behind it. It was as though some one had thought aloud. There was no machinery about it, it was just pure melody, the melody of love and peace and hope. As it began, so it continued and ceased. It left a sweet charm around. Then all recited the twenty-third Psalm. Following this were other verses of Scripture, including such as she had specially loved, not many, but choice ones. Then one told simply of her life and its loves; how she had loved the morning, leaving the shades of her windows, which faced the east, up when she retired to rest, that Aurora might call her early; how she had watched for the new day of the world, the better times, which seem to be slowly dawning, into whose coming she had put all her faith and strength; how she had inspired and helped the sad, the poor, the lonely, and such as had lost faith in God or men or themselves. Then the cello pealed out gently, sweetly again, as though it were the voice of her own spirit gaining utterance once more. A prayer, mostly of gratitude, followed, and then another interpretation of the soul by the cello,

into which each one present put words out of his own heart.

Then all went into the art-room where the things which most distinctly recalled her were. Nothing was there but what she had made or gathered — the pictures she had painted, the china she had decorated, delicate hand-work of many sorts, the work of her fingers, manuscript articles which she had written in the interests of reform and culture, her printed books, a roomful of sweet reminders of a beautiful life. As we looked on them each one present had some recollection of her to tell. It was as though we were at her reception. There was no constraint, no hurry; the heart had its say.

When this was done, her son, son-in-law and personal friends took up the casket and bore it from the house as though they carried her in their arms out into the sunlight. It was the second day after Easter, and full of its memories. The shrubs about her door were bursting into leaf. The April sun was awakening all life to a new glory. The morning hour had in it the promise of a new day, and into this she seemed to be entering with the rest. And, doubtless, she was. — BABOWALD, in Adeance.

A "COMFORT BAG."

He was only a "common sailor,"
Fond of bluster and brag,
When a lady at the Sailor's Home
Gave him a comfort bag;
He laughed when he saw within it
Buttons and thimble and thread,
Then hung it on a hook close by
To his bunk that served for bed.

Soon after the ship went sailing
Away to a foreign land,
He was stricken with a fever,
And longed for a kindly hand.
One day the bag of comfort
Swinging he chance to see,
And took it down with a feeble hand
To find what there might be.

A Testament with turned-down leaf:
"He came to save the lost —
That Christ who walked upon the waves
And calmed the tempest-tossed."
Among the needles, pins, and thread,
A letter he could see,
Addressed "To one now far from home;"
The sick man said, "That's me."

The lady wrote: "We thought of you
When, in our pleasant home,
Some bright-eyed girls were sewing these
For boys like you that roam.
We wished to help you in your life;
Please read this Book and pray
To Him who is the Father's Friend.
God bless you on your way!"

It was not much, but some way that
"God bless you" touched his heart.
He read, and learned the Master's will,
And chose the better part.
And so one little comfort bag
Brought helpful strength and peace;
And now, dear girls, with faith renewed,
Our labors shall not cease.

— Onward.

HOW TO PROTECT CLOTHING FROM THE MOTH.

THIS is the time to put away the heavy furs, for the moth millers are already beginning to fly. People rush about buying all sorts of expensive moth-preventives, when they are not of the least use. If clothing and furs are put away with the moth egg in them, all the odors in the world, good, bad, or indifferent, would not keep them from hatching. The time when the eggs are laid and the fatal damage done is usually before housekeepers think of putting them away at all. When the warm spring days come the heavy fur coat or jacket is hung up in the closet lest it may be needed again, and perhaps it is worn once or twice and then hung up again, and in the hurry of spring work forgotten until somebody sees moth millers flying about frequently. Then the furs are taken out, perhaps brushed a little, and put away smoothed in camphor or in something else that is as useless as it is expensive.

In the fall, when the clothes and furs come out, there is weeping and wailing, for the hair flies from the furs, and holes, always in the very worst places to mend, are found in the clothes. Then there is any amount of wondering, and "I can't imagine how it happened, for I put them away so carefully and used such a lot of moth stuff." The proper way is to lay the heavy clothing in a chest as soon as the use is not daily, and then it can be taken out and worn when the cold days come and extra wraps are needed. When the cold weather has fairly gone, then every separate article should be taken out and hung on the clothes-line on a clear day; if there is a wind, so much the better, as the dust will blow away from you as you beat it out. After beating with a light switch of some kind — it should be both tough and elastic — brush the clothes carefully. Never put clothes away with soiled spots upon them; scour them all out first. It is a very good plan to have them all thoroughly mended, for the children's clothes are always needed in a hurry in the fall and if put away in order it is a great gain in every way. When all the clothes are thoroughly beaten and brushed and cleansed, fold each article separately, and with care as to the folding. Do not leave them on the line to air, for that is the very time that the moth miller takes to lay her eggs. They are very plentiful outdoors just as soon as the weather becomes mild, and are waiting for a chance to get into the house, and no article of woolens is safe if left out half an hour. Then see that your chests are absolutely tight, that there are no cracks in them anywhere. If there are, paste newspaper over the cracks, wherever they are, and see that there is not even the most infinitesimal crevice for the moth miller to enter, for if there is one she will find it. Wrap up each article separately, either in old sheets or in old towels or in papers. See that all are scrupulously and absolutely clean. Pack them in with care, so that they will not be crushed or wrinkled, and spread a sheet over the top, and tuck it in closely all over the things. Close your chest, and if you are sure that you will not need to open it during the warm season, paste paper over the edge of the cover. But if it closes tightly there will be no danger from moths. — Harper's Bazaar.

Little Folks.

AN EARLY BUTTERFLY.

Mrs. S. E. Kennedy.

ON some warm, sunny day in early spring a careful observer may sometimes find a poor, bedraggled specimen of a butterfly crawling painfully along the ground, or lying quietly, perhaps, upon a rock in the bright sunshine.

Although sometimes called the "early butterfly," it is merely a left-over from the season before, having crawled into some crevice, or snuggled in with two or three more, perhaps, between the stones in an old wall. When the weather is settled and spring sunshine is a fact instead of a theory, our butterfly forsakes its solitude and spends the remainder of its life in the glorious sunshine. This life is but a short one, however, for it soon lays its eggs and dies.

To see this insect at its best one needs to notice a specimen of the second crop, which comes out in June after a two weeks' imprisonment as a queer-looking chrysalis covered with knobs and rings and hung by a silken thread after the manner of the milkweed butterfly. One cannot but admire this beautiful but rather dusky-looking insect, with its rich, purple-brown wings and broad buff margins, beneath a row of pretty lavender spots. On the lower portion of the outer edge of each fore wing are two buff crescents, and a scarcely perceptible shading of the same color is sprinkled along the entire outer edge. The body is of the same dusky shade as the body color of the wings, unrelieved by ring or spot. It measures about three inches across extended wings, and though by no means one of our largest, is one of our most interesting species.

Its name, *Vanessa Antiope*, reminds one of Dean Swift's poem, "Uadenus and Vanessa." The British author seems to have formed a poetical name for his heroine by taking a part from both the first and last names of Miss Esther Vanhomrigh, a young lady of his acquaintance. So from Van, the first syllable of her surname, and Essa, the diminutive of Esther, he compounded a name which has not only become renowned in literature, but also familiar to all interested in this beautiful denizen of the insect world.

When one remembers that this creature was once a homely, spine-covered caterpillar, he is reminded of Mrs. Whiteney's lines:

"O look thou largely with lenient eyes
On what so beside thee creeps and clings,
For the possible glory that underlies
The passing phase of the meanest things."

Moosup Valley, R. I.

JACK AND THE LILY.

IT was a lovely lily, every one said so. One tall, slender stem, crowned by three of the most perfect white blossoms.

Mrs. Elwyn was very proud of it. "I think that if it does not take a prize at the flower show, Thomas, it will at least be highly commended," she said to her gardener one morning.

Jack stood by his mother's side listening. He reached out one chubby hand and clasped it about the lily's stem.

"Don't touch it, my boy," said his mother, quickly; "it is very tender, and a rough pull would snap it off."

Three days passed away. It was the evening before the flower show, and Jack was in the garden all by himself. "I will just go and look at the lily," he thought. It had now come to perfection; never were such huge snow-white petals seen before. As the little boy looked, a great wish seized him to draw it closer. He clasped his fingers about the pale green stock and drew it toward him. Ah! it was almost on a level with his face, when crack went the slender stem, and the beautiful proud lily could hold its head erect no longer. The little boy's face went all crimson, and tears rushed into his great honest blue eyes.

"Run away, run away, before any one sees you," something whispered. "Mother will think a dog came into the garden and brushed past it."

"No, no, for it would not be true!" cried little Jack, and he ran indoors as fast as his short, sturdy legs would carry him.

Mother looked up with a smile as he entered the room. Then she held out her arms and said: "Come here and tell me what is the matter, sonny."

"O mother, mother!" sobbed the little boy, with his curly head on her shoulder. "I have been very — very — n-n-naughty. I touched the lily, and it is broken. O mother, please forgive me; but punish me first — whip me hard, if you like."

Mother smiled. It was such an absurd ending to the speech, and she never had whipped Jack in all the five years of his life. "There, there, darling," she said, patting his curly head; "let us go and look at the lily. Perhaps it is not so bad after all." Nor was it. The stem had snapped just in the right place, mother said, exactly where she had intended to cut it.

And, O joy! The lily took the prize at the flower show after all. But mother said, as she kissed Jack's little sunshiny face the night after the flower show, there was something she valued far more than the prize, and that was a little son who was brave enough to speak the truth. — Selected.

Editorial.

THE SUPREME VICTORY.

THE highest and proudest achievement of man is the conquest of himself. In this is "the promise and potency" of all higher and wider mastery. Other achievements are made easy by this primal one; and in failure here victory beyond is made well-nigh impossible. Many a man has taken a city who was unable to subdue his own passions, appetites and ambitions. It is the proud claim that Alexander conquered the world; but he was never able, even by the masterly instructions of Aristotle, to bring into obedience the son of Philip. What the armies of the world could not do, this imperial Macedonian did himself—worked the ruin of the man and his kingdom. Perfect conquest is perhaps seen only in the Son of man. Of the men who have walked in His steps, John Wesley stands pre-eminent. In all history we hardly find another man so completely under self-control. Every passion and appetite was obedient to the demands of duty; he came not to do his own will, but the will of the Master who had sent him. Above almost any other man, he ate, and drank, and slept, and studied by rule; he measured off his duties as he would have measured so many yards of cloth. With high regard for others, he had no compassion on himself; he was voluntarily harnessed to the work, and kept at it day in and day out. Some of the old monks gained a marvelous conquest over the human nature in them, but this was not so remarkable in the cloister as it was to keep it up for a life of nearly ninety years out in the world, where there were all sorts of obstacles to self-control. Though stumbling about over the three kingdoms, amid all sorts of accidents, his life ran with the regularity of an old eight-day clock. The times of rising and setting were as exact as the almanac. Early to bed and early to rise, was a little nursery rule he observed to the end of life. Of lost time he absolutely knew nothing; he had not a waste moment. Sleeping as well as waking hours were at his command. When eighty-five, he wrote in his Journal: "I do not remember the time when, on retiring to rest, I have not been at once lost in slumber. For fifteen years I have not lain awake at night fifteen minutes." At four by the clock he invariably awoke, and instantly arose. He retired for sleep; not to talk or think. The weakness of most men is their defective self-control. There are giants able to control the world about them, if they could only by any means get a firm grip on themselves.

THE SECRET OF SAINTLINESS.

FLETCHER'S pre-eminence in piety among the fathers and founders of Methodism, has been universally acknowledged. Wise is it, then, for us to note some of the steps by which he reached those heights of grace so seldom trod. There is still in existence a little book, which has been held in safe and reverent keeping for more than a century past, and is still as he left it. Its pages are worn by his touch. It was his closet companion, written by his own hand. With its meditations and rules he nourished his soul in secret. With its spiritual exercises and disciplinary regulations, its tests and standards of self-examination, he sought to perfect himself in the love of God and in the minutest details of character and conduct. One feels, as he looks into this little manual of devotion which was so dear to the saint, that he is almost watching the process by which that saintliness was evolved. The lovely growth of goodness had at its root the patient discipline here outlined and portrayed. Here is the workshop from which the finished product was at last brought forth. Here is revealed much of the way in which Fletcher's inmost life—a life that for a generation was a marvel to all beholders—was carefully cultivated.

This manual—the most vital and precious of all the Fletcher relics, because disclosing more directly than any other the processes of his interior life, the spirit and method of his daily devotions—is a small, square book, strongly bound in leather, containing about two hundred closely-written pages. It was prepared when he was about 27 years of age, and contains topically-arranged passages of Scripture, selections from Charles Wesley's hymns, and a great variety of resolutions, meditations, and precepts, written in Greek, Latin, French, and English. A few extracts will give a taste of the contents:—

"Do not surrender thyself to any joy."

"Receive afflictions as the best guides to perfection."
"Remember always the presence of God."
"Renounce thyself in all that can hinder thy union with God."
"Rejoice always in the will of God."
"Beware of relaxing and of impatience."
"Always speak gently."

On such points as these he trained himself, and with conspicuous success, for his whole heart was in it; no common degree of grace could satisfy his desire. It was in this way he attained that superlative degree of excellence which led Wesley and all others who knew him most intimately to declare that no age or country had produced a man more thoroughly consecrated in heart and life. The way is still open. Why should we not follow it? There is no short cut, no royal road, to this sort of attainment. Nothing but the most painstaking spiritual culture will produce these finished effects. He who is willing to take the steps can reach the results. Let there be more of these little books written out. Each must write one for himself.

BRYCE'S VIEW OF THE SOUTH,
BLACK AND WHITE.

OF all the foreigners who have studied American institutions and history, Mr. Bryce has produced the best results. "The American Commonwealth" is a marvel of completeness, condensation, accuracy and sound judgment. Though his picture covers a broad canvas, there is no spot blurred or indistinct. The proportion and harmony of the parts add greatly to the general effect. The studies embraced in the two volumes, though quite numerous, are usually adequate and satisfactory. One wonders how a foreigner can enter so fully into the various situations, and render such sound and unbiased judgments on cases so wide apart and requiring such various powers for their treatment.

Of the four new chapters in the third edition, the two on the South since the war are the most notable—the one dealing with the period of reconstruction, and the other with the colored race. The two subjects are, of course, intimately related, or rather parts of one larger theme. Though brief for matters so large, his outlines are wonderfully vivid and suggestive. He contrives to get the whole case before the mind of the reader, combining, with brief historic presentation, felicitous exposition, genial criticism and sagacious forecast, usually warranted by the historic data accumulated on his pages.

In the South at the close of the war were three classes—the property or planter class, the poor white, and the Negroes, each quite remarkable in its kind. The planters, marching at the head of the column, made quite the most notable body of men to be found in any land in our century. Their numbers were never very large—perhaps three hundred thousand would be a liberal estimate. But what they lacked in numbers was made up in real ability. This handful of men, with English blood in their veins, shaped the whole South to their own ideas and in their own image. For a century they ruled from their plantations the entire Republic; and when the time came that they could no longer rule the North, they rebelled and inaugurated the greatest war of Christendom. Their deeds vouch for their ability. They were trained leaders. They knew their resources, and how best to handle them. As few men ever had, they possessed the courage of their convictions. Daring in conception, they were desperate in the execution of their plans.

The limitations of this remarkable body of men came with the peculiar institution with which they chose to link their fortunes. Slavery damaged the poor whites, and repressed the colored race; but it may be doubted whether the master class was not damaged most deeply of all, leading them to sacrifice the permanent peace and prosperity of their country in favor of a barbarous institution which they did their utmost to graft upon the civilization of the nineteenth century. Of course, they were fighting against the inevitable. The stream of history cannot be turned back to the highlands; its course is ever onward. The Southern leaders showed great wealth of resources in damming its waters for a season. But slavery, which nourished their pride and ambition, blinded them to the sterner facts of the moral universe. They were persuaded that their dam of bulrushes could permanently stand against the public sentiment of the age. Everything was staked in their venture. They did not realize that it was only a question of time

when their strong works must give way and the stream of liberty rush forward with renewed impetus.

In the opening of the struggle between the States, they said something of "the last ditch"; but when Lee surrendered they hastened to lay down their arms. That was noble. They were Teutons; and, however courageously they fought up to that hour, they recognized the significance of the day of doom. From the decision of the battle-field there is absolutely no appeal. Judgment is rendered, and the execution issues. If they had at once accepted the total results of the war, they would have moved out into the new age under the most favorable conditions. Mr. Bryce does not fail to note the huge mistake in rejecting the constitutional amendment offered by Congress. If that had been done, there would have been no delay in the return of the States, and no disfranchisement of the colored man. The dominant South was not ready to accept the results of the war, but, all the same, the will of the conquerors must control. He quotes Justice Lamar to show that the inevitable result of rejecting the constitutional amendment by the Southern States was the disfranchisement of the Negro. The nation had no alternative. The Southern leaders made it necessary.

Mr. Bryce recognizes the gravity of the act of disfranchisement. Slavery had been no preparation for liberty. The freedmen, when disfranchised, were as incompetent to manage the State as were their fathers when they left the slave-ship. The dominant class regarded it as unsafe to allow the black man to handle the ballot; and hence he has been counted out, or driven out. The South is afraid of the inferior race; they are sure of safety only by keeping the control in the hands of the white minority. The damage wrought by slavery to the whites is seen in their incapacity to deal with the Negro problem. The men who had led the Republic ought to be able, on a change of the situation, to lead and elevate the inferior race.

One of the worst results of slavery is seen in the disqualification of the dominant race to lead and help the inferior one. If the leaders had accepted the situation at once when the war closed, much of the trouble since would have been avoided. We rejoice that more and more men in the South are seeing their duty in that line. The Negro is in the South, as the immigrant is in the North, to stay. The higher classes should see to it that the lower are elevated. Nothing is so dangerous to a State as a submerged class. It contains Samsons who will, in the end, be feeling for the pillars of the State. The massing of ignorance is a blind but terrible force, to be dreaded by any civilization. The safety of the South as of the North is in the ameliorating and recuperative forces of Christian society. Bryce has his word in favor of education and against the lynchings—more damaging, if possible, to the whites than to the blacks. The colored problem will be solved, but never satisfactorily till the leaders in Church and State of the South address themselves sympathetically to the great work. In an important sense every section must find a healer for its own ills. Our hope for the South is in the better elements in the South itself.

Bryce's forecast on the Negro is not over-hopeful. The Negro will remain in the South, locally intermixed with the white population, while yet socially distinct, "unabsorbed and unabsorbable." The tendency is toward the lowlands, where the Negro is likely to have the country pretty much to himself. In one word, the colored, like the Southern white problem in general, is in a way of solving itself in the process of social development. The healing has well begun underneath the scab, and will continue until there is complete soundness in the body politic. The recuperative process may follow no man's prescription, but across human purposes Providence often finds a way out of our gravest difficulties.

McCabe to Ingersoll.

WHEN Chaplain McCabe reached Bangor on his way to attend the session of the East Maine Conference, he learned that Robert Ingersoll was coming to that city to deliver one of his characteristic lectures. As an antidote to the blatant infidel's false teaching, Dr. McCabe sent the following very pertinent and effective letter to the Bangor Daily News:—

DEAR COLONEL: While you have been lecturing against the Bible the Methodists have built 10,000 new churches in this country. All other denominations have built 10,000 more at least. Meanwhile you have not overthrown the humblest altar upon the furthest frontiers of this republic.

In thirty years the Methodist Episcopal Church has increased its membership from 900,

000 to 2,900,000, and her church and school property has increased \$125,000,000. Never were we so successful as now. In heathen lands orphans and hospitals and asylums for children, for the sick, for the aged and the insane, spring up like magic. Thirty-five years ago we had but one convert in all the heathen world. Now we have 135,000 converts in foreign lands, and they give over \$300,000 a year to propagate the faith.

Come and join the Methodists, Robert! Stranger things than that have happened. Saul of Tarsus joined the Christians. He built up the faith he sought so vainly to destroy. Come and do the same. We are praying for your conversion. Take your Bible. Read the Sermon on the Mount. Think what a world this would be if its teachings were universally obeyed. Meanwhile look out for your hammer. The seal of the Huguenots had on it a representation of an anvil surrounded by broken hammers and this legend:—

"Hammer away, ye hostile bands!
Your hammers break.
God's anvil stands."

C. C. McCABE.

Dr. Breckinridge in Maine.

THE following communication, sent to us by Dr. J. S. Breckinridge, is so interesting and important that we hasten to give it place upon the editorial page:—

"The spring Conferences in the East for 1895 closed with the Maine and East Maine. The former was held, May 2, at the Saco M. E. Church, of which Rev. A. A. Lewis is the re-appointed pastor. He is one of the most genial men in the body, and so cared for the ministers and other visitors as to still further widen his large circle of friends. Bishop Bowman presided, and sat like a father at the head of the household. His soul is as white as his hair, and his face beams with good-will toward all. His address to the class was filled with sound advice, based upon the most delightful reminiscences, and caused smiles and tears to chase each other over the faces of his listeners. He was courteous to all representatives of connectional work, and gave the writer ample opportunity to describe the character and needs of our Methodist Hospital in Brooklyn. We were able to announce, among other pleasant items of news, that a former resident of the city where the Conference was then sitting, had recently made a bequest to the Hospital of \$6,200 for the endowment of a bed. His will has been probated, and the legacy will be paid. This gift will be the forerunner of many others, if the readers of ZION'S HERALD earnestly ponder the weighty words of its editor, or recently uttered, concerning this Hospital. The issue of May 8 has a whole page devoted to this subject. It is one of the best puttings of the matter that we have thus far seen. The editorial on the subject, in the same issue, is pertinent and convincing.

"That this our first and only connectional Hospital should be finished, is a fact. There are five Bishops on its board of managers, and the editor of our chief Advocate is its president. Nearly thirty Annual Conferences are endowing a bed each in it by a gift of \$6,000. With such a constituency and such an outlook it ought not to stand much longer with either doors or windows boarded up. Even Canadian Methodism feels humiliated by the situation. Mr. H. A. Massey, one of its leading members in Toronto, asks us to complete the institution, and volunteers to give \$1,000 for that purpose. He has already endowed a bed by a gift of \$5,000. One brother in South America has sent us \$500. Surely, the Methodists of the United States should be spurred by these gifts from foreigners, and complete at once this mother Hospital of the denomination.

"Leaving Saco on Saturday, we journeyed up the Kennebec River to Waterville, Me., where Rev. W. F. Berry had invited us to spend the Sabbath. Here the Colby University is located. It is a Baptist college, with nearly three hundred students. It believes in co-education, and a large per cent. of its pupils are young ladies. Quite a per cent. are Methodists also, and the church they attend finds in Mr. Berry a preacher and pastor who is admirably adapted to their widely differentiated needs.

"The congregation while singing presents the most striking spectacle we have ever seen in any sanctuary on the continent. The organ is at the opposite end of the church from the pulpit, and as the people rise to sing, every man, woman and child turns around. It almost made us dizzy. We were struck dumb. We wondered if everybody was preparing to leave the church. As they made no farther move, we asked ourselves what we had done to cause all the people to turn their backs upon us. We soon saw, however, that they meant nothing—that it was only a way they had. As soon as the hymn was finished, they turned back and sat down. They all looked so serious and innocent over it that our inclination to smile at the queer movement faded away, and the worship proceeded. Ample amends for this apparent discourtesy at the beginning were made by the people before the service closed; for in response to our appeal more than \$200 were pledged toward the support of the 'Maine Conference Bed' in our Hospital.

"Reaching Bucksport on Tuesday, we found the town on its way to Chaplain McCabe's lecture in its largest hall. It was packed when we arrived, and it remained so until the Chaplain had spoken his last word and sung his last note. He draws better than Col. Ingersoll, and entertains the audience much more wholesomely."

"The next morning Bishop Bowman opened the East Maine Conference in his usual genial way. He gave several visiting brethren an opportunity to speak, the writer among them. Taking the afternoon train, we reached Boston the next morning, and thence returned to Brooklyn after an absence of just one week."

Personals.

—Rev. J. S. Scott, D. D., and wife, of Bareilly, India, are on their way to this country, if they have not already reached it.

—Dr. W. H. Reese has resigned the principalship of Genesee Wesleyan Seminary, and will return to the pastorate in the fall.

—Rev. Albert Mann, Ph. D., the new professor of Biology at Ohio Wesleyan University, was graduated from Wesleyan University in 1879.

—The Central Christian Advocate, in the following paragraph, reveals a state of things that we did not suppose existed in any of our Western States: "Rev. W. H. Neil, pastor at Waterloo, Ill., is the only English-speaking

pastor in the county of Monroe. There are regions in that part of the State where for miles one finds no Methodist Episcopal Church or preacher."

— Rev. Calvin Cutler will terminate his pastorate of thirty years with the Congregational Church at Auburndale with a farewell sermon, May 19.

— Rev. A. C. Courtice, D. D., is expected to assume the editorship of the *Christian Guardian* in June—the official organ of the Methodist Church of Canada.

— Rev. C. Golder, assistant editor of *Christliche Apologetik*, will start in a few days to visit his aged parents in Germany, whom he has not seen for a number of years.

— Mr. A. B. Weed, the publisher of ZION'S HERALD, is attending the celebration of the centennial of Bangor Methodism, of which we shall have a report in next week's issue.

— Rev. Paul C. Curnick, S. T. B., of St. Paul's Church, Springfield, O., has recently delivered a course of ten lectures upon "The Social Problem" before the students of Baker University.

— Rev. W. H. Daniels, who has been for some years a volunteer missionary in India and Japan, has just returned to this country to join Bishop Thoburn in series of missionary mass meetings. He will address the Boston Preachers' Meeting next Monday.

— The visit of Dr. S. Hunt, the senior agent of the Book Concern, to the East Maine Conference, gave great pleasure to the ministers. His address to the Conference was particularly able and fitting.

— Rev. Manley B. Hard, D. D., of the Board of Church Extension, is to deliver the commencement address at the Folsom Mission Institute, Herkimer, N. Y., May 31, on "John Wesley and His Times."

— Rev. W. R. Ridington, A. M., pastor at Glendon, Easton, Pa., formerly at North Church, Fall River, Mass., sails with his father, T. T. Ridington, of Lansdale, Pa., for England, on May 22, in the "Majestic."

— James A. Garfield is a candidate for a seat in the Ohio Senate from the district which his father occupied many years ago when he began his political career which ended in the Presidency of the United States.

— Rev. E. S. Stackpole, D. D., of Auburn, Me., conducted evangelistic services daily at the session of the East Maine Conference, greatly to the instruction and edification of the large audiences who listened to him.

— Rev. J. O. Knowles, D. D., was present at the session of the East Maine Conference, receiving a warm welcome from his many old friends. He preached the sermon before the Conference on Sunday afternoon.

— We are gratified to note that Prof. H. C. Sheldon has a characteristically able article in the *Methodist Review* of the Methodist Episcopal Church, South, in the May-June number, entitled, "Augustine's Religious Ideal."

— The Northwestern of last week observes: "Rev. S. P. Craver and wife were in Chicago last week. Mr. Craver has been transferred from our mission work in Mexico to South America, and appointed presiding elder of Paraguay District."

— Bishop C. B. Galloway, of the Methodist Episcopal Church, South, was given a reception in the Gospel Tabernacle, Nashville, Tenn., April 26. Fully two thousand persons were present, including many ministers and prominent laymen of the different denominations.

— Bishop Walden expects to embark from San Francisco, May 21, by the "Austral," for the Sandwich Islands, due at Honolulu, May 28. After inspecting our new mission in that country, he hopes to leave Honolulu, June 13, for Yokohama. His wife and daughter Bessie will accompany him.

— Rev. Dr. C. F. Allen and wife were present at the session of the East Maine Conference. Fifty years ago they began their married life at Bucksport, serving the church there at a salary of \$400 a year. For the first fifteen years of his ministerial life he preached every Sunday, and most of the time three times during the day. Dr. Allen is one of the pillars of Maine Methodism.

— The presidency of Bishop Bowman at the sessions of the Maine and East Maine Conferences was especially gratifying to the ministers and to all who were privileged to attend. The Bishop was in excellent health, genial, dignified and courteous, and yet holding every interest firmly in hand. In his addresses and in preaching he made most happy and vigorous impressions. He did not seem a day older than he did a decade ago.

— We are gratified to note, in the *Northwestern* of May 8, that the hospitable home of Dr. F. M. Bristol, at Evanston, Ill., was thrown open on the evening of May 2 to celebrate a welcome-home reception in honor of Rev. C. M. Stuart, assistant editor of the *Northwestern*, who is again at his post on the paper and in the church at Evanston. "The event was one of the happiest of the cordial and sincere series to which the good people in Evanston are addicted."

— Dr. J. C. Hartzell, of the Freedmen's Aid and Southern Education Society, attended the Maine and East Maine Conferences, addressed both bodies, held anniversaries, and preached Sunday afternoon before the Maine Conference. On the way East from Cincinnati he closed up a contested will case at Youngstown, O., by which the Society receives \$6,000. He hastened from the Maine Conference to plead his cause in Camden, N. J., last Sunday and go South and attend

several commencement exercises, meeting several local boards of trustees, preaching sermons, and delivering addresses before alumni associations. Dr. Hartzell reports that the entire work of the Society which he represents is in a particularly hopeful and encouraging condition.

— Bishop Hurst secured about \$2,000 for the American University during a recent sojourn in Cleveland.

— Chaplain McCabe has the right of way everywhere, but never did we see the privilege accorded to him more generously, affectionately and enthusiastically, than at the session of the East Maine Conference.

— At the Fourth District Convention of the Epworth League, to be held in the Academy of Music in Philadelphia, commencing May 22, Revs. W. N. Brodbeck and W. I. Haven will attend and make addresses.

— The house in which President Hayes was born stands on East William Street, Delaware, O. It is proposed that the Delaware County Pioneers' Association purchase it, with the object of its careful preservation.

— The *St. Louis Christian Advocate* of the Methodist Episcopal Church, South, says: "Bishop Hendrix goes to the Orient, Bishop Key to Mexico, Bishop Granbery to Brazil, and Bishop Wilson to the Northwest."

— At the commencement week exercises connected with Clark University, Atlanta, Ga., May 17-23, Prof. W. H. Crogman, A. M., will deliver the Baccalaureate address, and Rev. J. W. Hamilton, D. D., will give the address before the literary societies.

— Rev. H. W. Bolton, D. D., has spent ten years in successful work in Chicago, the time divided between First Church and Centenary. He has received a unanimous call to South Park Ave. Church for next year, which is an equally important charge.

— English Wesleyanism mourns the death of one of its most useful and honored laymen, Mr. Edward Hutchinson, J. P., of Liverpool; and of Rev. Oliver McCutcheon, D. D., LL. D., president of the Methodist College, Belfast, since 1891, and every way one of the most distinguished men of our church.

— We were so much pleased with an address on holiness given by Rev. J. M. Frost, of Bangor, at the session of the East Maine Conference, and especially with the emphasis he put upon "a necessity in the church of a revival of the experience of justification," that we invited him to write out his views for our columns.

— Rev. W. F. Oldham, D. D., pastor of Butler St. Church, Pittsburgh, is elected to the chair of Missions in Ohio Wesleyan University. Dr. Oldham is well known to our readers. He is a Eurasian, converted in India, and a lecturer and speaker of unusual power. We congratulate the institution and the church upon his selection.

— We are gratified to read in the last issue of the *Buffalo Christian Advocate* that Bishop Mailleau has just secured from a friend in New England a donation of \$10,000 for the New Orleans University Medical College. This college is based on Gospel principles, for blacks and whites are alike welcomed to all its privileges.

— The *New York Observer* says: "Mr. William R. Moody, son of the evangelist, Dwight L. Moody, has won the favor of the members of the Young Men's Christian Association in Brooklyn by his practical addresses. It is said that he resembles his father in many respects, possessing a large fund of anecdote and a straightforward way of making home truths tell."

— The *Michigan Christian Advocate* (Detroit) of last week observes: "Rev. H. C. Scripps, of the Haven Church, preached at Nine Church last Sunday afternoon, on the occasion of memorial services for the late pastor of that church, Rev. James S. Rose. Mr. Scripps' sermon was a beautiful tribute to the character of the deceased and a portrayal of the loftier elements of a noble life."

— We are happy to announce that Horace Benton, Esq., of Cleveland, Ohio, corresponding secretary of the National Evangelization Union, will address the Preachers' Meeting on Monday, May 20. Mr. Benton has probably done more for the cause of city evangelization than any other layman in American Methodism. He comes to New England at much sacrifice to his extensive business, and it is to be hoped that a large number of ministers and laymen will listen to his inspiring words on this most important question of the day.

— Rev. William Brush, D. D., died, April 29, in Chicago, Ill. He was born in New Fairfield, Conn., Feb. 19, 1827, and graduated from Yale. He entered the ministry of the Methodist Episcopal Church, and was a member several years of the New York Conference, in which he filled important appointments. In 1860 Dr. Brush was called to the presidency of the Upper Iowa University, Fayette, Iowa, which position he has filled for nine years. He was the founder of the university at Mitchell, and became its first president, which position he held for several years.

— Rev. Fayette Nichols, of Wilbraham, writes under date of May 9: "Mrs. C. M. Lyman, known as 'Mother Lyman,' passed to her home and rest on the other side, Saturday, May 4. She was sick only from Monday to Saturday; she did not suffer much, but just quietly lay down for a few days on her bed, and passed peacefully away. We celebrated her 90th birthday anniversary, Jan. 28. She enjoyed that day intensely. The letters that she received from her hosts of

friends on that occasion were reckoned among her great treasures. She had them type-written and made into a book. Till within a week of her death it seemed as if she would live for years to come."

— Rev. W. A. Mayo is transferred from the New Hampshire Conference to the New England, and stationed at Mattapan.

— Representative Alfred S. Roe, of Worcester, will speak three times on next Memorial Day. In the morning he will be in Boylston; in the afternoon in Fitchburg; and, for the evening, he takes a run down to Gloucester to talk by the seashore.

— Rev. E. L. Thorpe, D. D., of the First Church, Hartford, Conn., is granted a three months' vacation to make a tour abroad. He sailed May 11, and will visit Ireland, Scotland, England, Holland, Belgium, France, Germany, Switzerland and Italy.

— The *New York Times* devotes a column to an interview with Bishop Taylor, which is exceedingly interesting. The Bishop is in excellent health, and speaks very hopefully of his work in Africa. He was 74 years of age on May 2. He will remain in this country until next December.

— Mr. Edwin John Morrison, of Manchester, N. H., graduate of Dartmouth College, and Miss Mary Esther Fletcher, daughter of Civil Engineer Fletcher of the Confluence Leather Works, were united in marriage at Confluence, Pa., May 11, Rev. Geo. H. Flinn officiating. Their wedding tour will take them to points of interest in the South and back to New York where Mr. Morrison is employed on the Hudson as civil engineer.

— An occasion of pleasant interest in the neighboring office of the *Heathen Woman's Friend* last week Tuesday was the celebration of the birthday of the beloved publisher, Miss Pauline J. Walden. The young ladies in the office, Miss Bennett and Miss Barteaux, prepared a lunch, with a beautiful birthday cake (the initials, P. J. W., and the dates being made with colored candies in the white frosting) as a special feature. They also surprised Miss Walden with a set of correspondence cards—as many cards as her years—upon which friends from all over the country had written their greetings and good wishes.

— The family of Rev. Dr. William Rice will have sympathy in the death of Dr. Rice's son, Edward Hyde Rice, from erysipelas, which occurred on Thursday, May 9. Mr. Rice was well known as a scholar and teacher, and had held many positions of responsibility. He was born in Boston, Oct. 27, 1847, and was graduated from the Springfield High School in 1866. After graduating from Wesleyan University in 1870 he studied a year in Europe. He was successively principal of the high schools in Holliston, Malden, Chicopee, Lawrence and Pittsfield, was classical teacher at the Worcester High School, and professor of Greek in the Western University of Pennsylvania at Alleghany. For the last two years he had given instruction to private pupils in Springfield. The funeral was held at the house of Dr. Rice on Saturday, and was attended by Rev. Ernest P. Herrick and Rev. Henry Tuckley.

— We are pained to announce the death of Josiah Parker Higgins, which occurred at his residence in Hyde Park, May 13. He was a member of the firm of Higgins, Snow & Co., paper dealers on Merchants' Row, Boston. For many years ZION'S HERALD has had most pleasant personal and satisfactory business relations with the deceased. He was born in Bristol, Me. He shipped in the U. S. Navy in 1862 and served two years, most of the time on the "Kennebec" under Farragut. He was a member of Post 121, G. A. R., of Hyde Park, and was one of the leading members of the Congregational Church. He had resided in Hyde Park about twenty years and was highly respected. A widow and two daughters, and a sister, Mrs. N. M. Holmes, of Provincetown, survive him. The death of this excellent man recalls Miss Susan B. Higgins, of precious memory, one of the early missionaries of the W. F. M. S., who died in Japan in 1879.

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— Rev. William Brush, D. D., died, April 29, in Chicago, Ill. He was born in New Fairfield, Conn., Feb. 19, 1827, and graduated from Yale. He entered the ministry of the Methodist Episcopal Church, and was a member several years of the New York Conference, in which he filled important appointments. In 1860 Dr. Brush was called to the presidency of the Upper Iowa University, Fayette, Iowa, which position he has filled for nine years. He was the founder of the university at Mitchell, and became its first president, which position he held for several years.

— The *Springfield Republican* of May 8 says: "That a good cause in the hands of wise and energetic managers attracts support was well illustrated yesterday by the announcement of a \$5,000 gift to the city library, sufficient to start the nucleus of a collection of art casts. The gift was in keeping with the line of thought in Librarian Rice's report, showing how the library has been advanced principally by private gifts, which have far exceeded the appropriations

from the city. The library now ranks eighth among the free public libraries of America, and first in point of the population for which it provides reading."

— In order to report in full the proceedings of the East Maine Conference and to publish the appointments, the assignments for Church Aid in the New England Conference and some "church news," with other current matter already in type, are crowded over to the next issue.

— Miss Louise Manning Hodgkins addressed the graduating class of the New England Training School for Deaconesses, on "Christ in History," on the evening of May 12, in the Tremont St. Church. Rev. Dr. W. N. Brodbeck spoke of the work of the school, and conferred diplomas upon Misses Adeliza A. Bettis, Lillie M. Brown, Fannie J. Buckley and Claudia C. Pireyre, they having completed successfully the course of study necessary to become deaconesses.

— The *New York Observer* says, with much force: "Rev. Dr. Barrett, of Norwich, England, fears that there is a danger all over the land in which he lives, of losing the passion for saving men. A great many Christians have never lost this passion for the simple reason that they never possessed it. 'A hunger for souls,' Jerry McAuley used to call it."

— The American Tract Society, having reached the seventieth year of its organization, proposes to hold services commemorative of the event in several of the large cities of the land. In Boston such a service will be held in the Central Congregational Church, Sabbath, May 19, at 7:30 in the evening. Rev. Dr. Samuel H. Virgin, of New York city, will preach.

— Rev. B. C. Wentworth has closed his services as presiding elder of Bangor District of the East Maine Conference on account of the time limit. He has done most excellent and successful work in the management of the district. In making his last report, which was very encouraging, he was able to say of the six years: "There has been an increase in membership of nearly 600; in the pastors' salaries of more than \$6,000, and our benevolence, fund nearly doubled. About \$64,000 have been expended on church property, and the present indebtedness is but \$2,500 more than in 1890. Nine new churches have been built and dedicated. A union church having neither father nor mother has been purchased, and today stands for Methodism. Four new churches are nearly complete. A beautiful tabernacle, costing \$2,500, has been built on the Foxcroft Camp-ground, and the Dexter society has erected a fine building known as Epworth Hall, costing \$1,300. With few exceptions, our churches are in excellent condition."

THE CHATTANOOGA CONVENTION.

— THE indications are that the second International Convention of the Epworth League will far outstrip the first in attendance and enthusiasm. Reports from the various sections of the country show that large numbers will attend, both of Epworth Leagues and others who wish to avail themselves of the low rates, and, aside from attending the meetings of the convention, visit the many places of interest to be seen at Chattanooga and in its immediate vicinity. Lookout Mountain, Missionary Ridge, Chickamauga, and the great National Park, are some of the great attractions of the trip.

— The view from Lookout Mountain, once seen, can never be forgotten. As you climb straight up its steep side on the incline, gradually there is unfolded to you such a magnificent panorama as you can behold only from a balloon; or as you wind around the side of the vast mountain on the broad gage, through the interstices of the green foliage of the trees you will now and then catch a glimpse of the beautiful scene; and when you are on the summit and look almost straight down into the widely-extended valley far below, and see in the remote distance the hazy outlines of Chattanooga, you will see what will never fade from your memory as long as life shall last.

— Then there are the splendid monuments erected on the battle-fields which encircle the city itself; and these will arouse new emotions of patriotism, and you will get a clearer idea than by reading Longfellow, of the terrible struggles necessary on the part of the Federal Army to win these apparently impregnable strongholds from the hands of a valiant and desperate enemy. To read of how the battle was fought will help you to understand something about the conflict, but to stand on the ground where men struggled into victory or despair and hear about it, is quite a different matter.

— The party which goes to the Convention under the guidance of Rev. F. B. Graves, will have the inestimable privilege, on Monday, July 1, near the De Long place on Mission Ridge, where General Sherman fought his most desperate battle to gain the ascent, of listening to an explanation of the battle by General Willard Warner, who was on Sherman's staff, and who therefore participated in the memorable days' conflicts. This will give a clear idea of all the salient points which animated the Southern leaders endeavoring to hold the ground, and the Federals endeavoring to gain it.

— The rates for Mr. Graves' excursion will be the lowest possible and the route is the best,

being through the far-famed Blue Ridge Mountains, admitted by experienced travelers to be

one of the most picturesque and attractive on the continent.

Remember that neither the rates can be excelled, nor the service, nor the quickness of transit, and that the attractions are superior.

For particulars address Rev. F.

Burzill Graves, 38 Bromfield St., Boston, Mass.

References can be made to Rev. Charles Parkhurst, D. D., editor of ZION'S HERALD, C. R. Magee, Esq., and Rev. E. M. Taylor, president

of the New England District.

The Sunday School.

SECOND QUARTER. LESSON VIII.

Sunday, May 26.

Mark 15: 22-37.

Rev. W. O. Holway, U. S. N.

JESUS ON THE CROSS.

I. Preliminary.

1. Golden Text: *While we were yet sinners, Christ died for us.* — Rom. 5: 8.

2. Date: A. D. 30; Friday, April 1.

3. Place: Golgotha, or Calvary, outside the walls of Jerusalem, probably on the northwest.

4. Parallel Narratives: Matt. 27: 33-35; Luke 23: 33-47; John 19: 17-30.

5. Home Readings: Monday — Mark 15: 22-37. Tuesday — John 19: 17-31. Wednesday — Luke 23: 39-48. Thursday — Mark 15: 33-47. Friday — John 19: 11-18. Saturday — John 19: 11-18. Sunday — Rom. 5: 1-11.

II. Introductory.

Bearing His cross, and conducted by a centurion and four soldiers, Jesus went forth from the castle to the place of execution outside the walls. Two thieves, condemned also to suffer, formed part of the sad procession. Some premonition of weariness on Jesus' part, probably, led the soldiers to compel a passing Cyrenian — "one Simon" — to bear a part or the whole of the burden of the heavy wood. On arriving at Golgotha the usual opiate of wine and of myrrh was offered to Jesus and declined. He would not consent to stupefy His faculties in the awful ordeal through which He was about to pass. The work of nailing the body to the cross was quickly done, and then the instrument of torture was set up with its bleeding Victim within sight of all. The thieves were crucified also, one on the right, the other on the left; and the soldiers, their task completed, proceeded to divide among themselves by lot the raiment of those whom they had consigned to a lingering and horrible death. Over the central cross "the superscription of the accusation" read, "The King of the Jews."

Save a brief prayer for His murderers, Jesus had thus far remained silent; but His enemies had not been silent. They had no pity for His anguish. They threw in His teeth the charges brought against Him in the morning, and with disdainful gestures challenged Him to prove that His assertions were not idle boasts by an act of self-delivery. Even the thieves joined in the reviling. The noon hour came, but the sun, as though shuddering at the sight, refused to shine. A pall of gloom and darkness settled down over "all the land." Three hours later a "shriek" came from the central cross — a cry of distress at an abandonment which no mortal mind can comprehend: "My God, my God, why hast Thou forsaken me?" Some thought He invoked the aid of Elias; and when one of the soldiers pressed a sponge moistened with vinegar to His fevered lips, there were those who desired to delay even this small solace to see whether Elias would really come to His rescue. Another and a final cry, in which Jesus commanded His departing spirit into the Father's hands, and then He "yielded up the ghost."

III. Expository.

22. Golgotha — or "Calvary" (meaning "a skull"), of uncertain site, but supposed to have been a short distance outside the walls, and probably slightly elevated above the road. Modern scholars locate it on the hill in which Jeremiah's Grotto is shown — now and for centuries past a Moslem burial-ground.

23. They gave him — R. V., "offered him." Wine mingled with myrrh. — Matthew states that the wine was mingled with "gall." The term "gall" was applied to many bitter substances including "myrrh" (Schaff). The wine itself was probably the sour wine in popular use, resembling vinegar (Luke 23: 36). This drugged wine was a narcotic, usually prepared by some ladies in Jerusalem, to alleviate by stupor the dreadful pains of those condemned to crucifixion. "The custom was founded on a Rabbinic gloss on Prov. 31: 6: 'Give strong drink unto him that is ready to perish, and wine unto those that be of heavy heart.'" Those who offered this draught unconsciously fulfilled prophecy (Psa. 69: 21). Received it not. — He tasted it, according to Matthew, and then declined it. "He would drink of the cup which the Father had given Him, but not of this" (Schaff). The malcontents who were crucified with Him, probably drank it. Our Lord afterwards partook of the unmixed vinegar wine.

24. When they had crucified him. — The process was a simple one. The cross was laid upon the ground, and the victim, having first been stripped, was laid upon it, the hands extended. Nails were driven through each hand, and then through the feet, either singly or placed one upon the other. As the weight of

the body would be too great when erect for these supports, a wooden projection, or pin, was inserted midway for the body to rest upon. A hole dug in the ground received the cross with its quivering victim, who was probably elevated only a few inches above the height of the spectators. Jesus' cross was the central one, between those of the two robbers, thus fulfilling Isaiah's prophecy (65: 12), that He should be "numbered among the transgressors." Parted His garments. — After dividing the *talith* into four parts by tearing or ripping, they cast lots for the seamless *celoneth*, or undergarment, thus unconsciously but precisely fulfilling the prediction in Psalm 22: 18.

25, 26. It was the third hour. — John says it was the "sixth hour" when Pilate tried to rescue Him from the mob. As John wrote his Gospel in Asia Minor, he probably adopted the Roman mode of reckoning from midnight to midnight, instead of the Jewish from sunrise to sunset. The superscription of his accusation — the customary "title," borne by the accused to the place of execution, and affixed to the cross above his head, stating for what crime he was to die. In Jesus' case the accusation was written in three languages — Latin, Greek and Hebrew — "Jesus of Nazareth, King of the Jews." The priests, exasperated by the wording, tried in vain to have Pilate change it.

27, 28. They crucify two thieves (R. V., "robbers") — accomplices of Barabbas probably. The erection of their crosses on either side of that of Jesus was probably either in mockery of His kingly title, the robbers serving as His subjects, or else because Jesus took Barabbas' part and endured his punishment, and it would be proper for one who took the place of robber-chief to be executed between his companions. Scripture fulfilled, he was numbered, etc. — This entire verse (taken from Isa. 53: 12) is omitted by the Revisers. It was probably imported into the text from Luke 22: 37.

29. They that passed by. — Calvary was probably on one of the great thoroughfares, and these would not lack for a crowd at this hour of the day during the feast. Then, too, it would be quickly known among the people that the great Galilean prophet was to be crucified, and many would be drawn thither out of curiosity or sympathy. Railed on him — in Matthew, "reviled"; literally, "blasphemed." They heaped vile epithets upon Him" (Jacobus). Wagging their heads — a gesture expressive of contempt and malignant triumph (see Psa. 22: 7). Saying, Ah — R. V., "saying, Ha!" The exclamation was a favorite one with the Greeks to indicate applause, especially at the games. As used here, it "expresses the bitterest irony and scorn" (Morison). Thou that destroyest the temple, etc. — This perversion of His real language had been busily circulated by the priests, and now furnished the rabble with a fine opportunity to taunt Him. That He hung there in agony was sufficient proof in their eyes that He was powerless to save Himself; and yet this wretch (as He seemed now to them) had offered to demolish their proud temple which it took a half-century to erect, and rebuild it in three days! They little thought that His real words were being exactly fulfilled — that the temple of His body to which He referred, and which they were destroying, would be rebuilt in resurrection glory on the third day.

30-32. Save thyself, etc. — which, of course, one who pretended to play temple-destroyer on so large a scale could easily do. Non-compliance with this demand was no evidence of non-possibility, though it seemed so to these mockers. Also the chief priests — the gray-haired members of the Sanhedrin, lost to pity and to shame; it was their hour of triumph, and they were not slow to improve it. He saved others — a cruel taunt, to thus turn His very mercy into mockery; but they were compelled to admit the fact, that He did save others. Himself he cannot save — a statement both false and true; false, in so far as Christ's power was concerned; true, in the sense that He could not save Himself if He would save others. Let Christ . . . descend from the cross. — Would He have stayed there unless there had been an abiding purpose in His death? That we may see and believe. — They profess to be still open to proof of His Messiahship; and yet they did not believe in Him when He rose from the dead. They that were crucified with him reviled (R. V., "reproached"). — Both, perhaps, joined in the torrent of abuse and insult at first; but one, according to Luke's account, changed his tone, vindicated the innocence of Jesus, and penitently prayed, "Lord, remember me when Thou comest into Thy kingdom;" a prayer which Jesus answered with the sublime response: "This day shalt thou be with Me in paradise." At this point Jesus committed His mother to the care of John (John 19: 25-27).

33, 34. When the sixth hour was come — at midday, when the sun was at the meridian. Darkness over the whole land — not an eclipse, for the moon was full; but a supernatural darkness, lasting from noon till 3 P. M. Early Christian writers cite pagan confirmation of the universality of this darkness. Eloi, eloi, lama, sabachthani — a mysterious cry, implying a sense of bereavement of the Divine presence, of abandonment, of anguish, which in our present mortal state we can but faintly understand. The words are taken from the 22d Psalm, which had already been so strikingly fulfilled in the mockery of the rulers and the casting of lots for His garments that "this Psalm has been deemed a direct and exclusive prophecy of Christ's passion" (Schaff).

35, 36. Behold he calleth Elias (R. V., "Elijah") — The words used by our Lord were in the vernacular Syro-Chaldaic (or Aramaic), the current dialect of the people. He did not follow the Hebrew of the Psalm quoted from. Hence Meyer, Alford and others treat this rendering of His words as "a blasphemous pun" (making "Eli" mean "Elias," instead of "my God"). But it is quite possible that they misunderstood the words of Jesus. Filled a sponge full of vinegar — after the utterance (recorded by John), "I thirst." Reed — a hyssop stalk (John). Let be — R. V., "let alone," or wait. Possibly the company thought that the invoked Elijah might possibly come to the rescue.

37. Jesus cried with (R. V., "uttered") a loud voice — probably the words recorded in Luke 23: 46: "Father, into Thy hands," etc., immediately preceded by the words, "It is finished." Gave up the ghost — died, but not apparently from exhaustion; quite likely, from rupture of the heart when He uttered the final cry; most likely, because of a voluntary laying down of life.

IV. Inferential.

1. Our Lord's behavior on the cross illustrates some of His most difficult teachings; for example, His meekness under injury, His silence under mockery, His voluntary forgiveness of His murderers, His heroic endurance, His thoughtfulness for His mother — all exhibited in the midst of intolerable physical anguish and beneath a blacker spiritual cloud than any mortal mind can conceive.

2. The behavior of the priests, elders, soldiers and rabble at the cross exhibit human malignity, cruelty, blindness, unbelief, rejection of what is good, in unrestrained degree. The enmity of the carnal heart, the attitude of the race towards incarnate holiness, are revealed on Calvary.

3. The lessons of the cross are numerous — such as, the worth of the human soul, the deadly character of human sinfulness which could not be expiated without such a sacrifice, the greatness of the Father's love in not refusing to spare His only-begotten Son, and the condonation of the Son in becoming the propitiation not for our sins only, but also for the sins of the whole world. The ransom has been fully paid, the atonement has been consummated, death and Satan conquered, and the offer of a free and full salvation is made to all.

LASELL'S SYSTEM OF EDUCATION.

For forty-five years eminent for the training of girls in religion, learning and manners, as the only firm basis of strength and consistency in womanly character; for the last twenty years pre-eminent in "the better education of women," in the broadest sense, for the conduct of a home.

As the atmosphere of the old universities is at once inspiring and conservative for the best life of men, so should institutions of the highest grade for women inspire and conserve the distinctive possibilities of womanhood, in an atmosphere of the noblest womanly character, while unfolding the intellectual life for the enrichment of society and the home.

And if, after the college, young men need years of study and experimental training for success in their several professions, how shall young women be placed at once, successfully, in a life-long work, most intimately and sacredly responsible for the structural permanence of society through well-ordered homes?

A school in the suburbs of Boston must, for self-preservation simply, maintain the high standards of the city schools in academic work, as also in music and the other arts, and Lassell has representatives in the best colleges for women; but, for the majority of girls, its directors believe that the eight years of strictly college preparation and work may be more wisely used in a curriculum arranged for more than the culture of the intellectual life.

For this reason, more than twenty years ago a beginning was made in the department of applied science. A laboratory and lecture-room were fitted with the best modern appliances for scientific instruction in cooking, with the ultimate purpose of presenting many home duties ideally well done. Ladies of large practical experience here made their methods attractive, familiar and suggestive to hundreds of eager listeners. So wide and generous was public approval, so grateful the letters from many homes on the return of these daughters ready to relieve in home cares, that other departments of the work were soon opened. If "the coming woman" bringeth her food from afar, giving meat to her household with the discrimination and good sense which come from assured intelligence, let less must she "perceive that her merchandise is good," bestowing her fine linen and clothing of wool or silk, her scarlet and purple, as becomes the dignity of her high office; and, best of all, with her vision so broadened to the larger use, that there is no sense of drudgery in the careful execution of her task. So the workrooms were fitted with cutting tables, sewing machines, etc., and the pupils of Lassell were trained in the best methods of sewing and mending, dressmaking and millinery, always with reference to the wise direction of personal skill and taste in homes.

This training in actual work has been most happily supplemented by general lectures on kindred topics, such as the Home in Law and Economics; in Religion and Education; Sanitary Homes, and Home Administration. Nearly all the ladies who have something to say, and say it well, have been heard at Lassell Seminary.

Eminent men and women have explained the legal rights of women carefully in their lecture-room, with reference to the large, independent properties and the corresponding obligations of women in our day; and sociology has enforced its lessons for consideration and discussion that the future mistresses of lands and homes may have some just idea of the vital issues in a democratic order of society.

Is there time for so much more in a girl's education? It is not so much more, but a readjustment of the training for the life of women rather than of men, a thoughtful effort to bring the tendency of a girls' school, its abiding spirit, into harmony with her real life. As for acquirements, their consummate flower is, for men, in that culture which is an indefinable ease and charm in being and doing, abiding when methods are forgotten. So for women should all acquirements pass into culture as character in a home, her home or any home where she may abide; and here should no duty seem a drudgery — a waste of herself — as set over against some scholastic attainment, treasured as the just ground of a discontented life. School acquirement has its use for most girls if it has gone, in many things, a short way *so thoroughly well* as to give them just estimate of good work, and an appreciation of its bearing and place in the advancement of the race; this will promote steadiness and breadth of character — the eternal form which still abides without mark of hammer or chisel or any human artifice. Above all should her education so suggest and inspire her work, that there can be no sense of drudgery, as the habit of her mind sets all detail in its larger place in a well-ordered home — the shelter and rest and inspiration of all that is best in the world.

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Epworth League School of Methods.

Announced in ZION'S HERALD of May 1, A the Epworth League School of Methods held its first meeting on Saturday afternoon, May 4, in Wesleyan Hall, 36 Bromfield St. This latest plan for strengthening and upbuilding the several departments of League work had its inception in the cabinet of the Boston Circuit of Epworth Leagues, and notices had been forwarded inviting the presence of all active League workers within a radius of ten miles of the city. The president of Boston Circuit, Rev. R. H. Walker, occupied the chair.

The large company assembled joined heartily in the short song-service. Prayer was offered by Dr. Brodbeck. Mr. Walker then explained briefly the object of the gathering and introduced as the first speaker Rev. E. M. Taylor. Mr. Taylor, after a few congratulatory words on the auspicious opening of so promising a field of effort, outlined in part his plans for conducting the special department to which he had been assigned — that of Literary Work. He said the Epworth Wheel was a grand conception which had as yet been developed very imperfectly, and perhaps least of all in this department. He proposed, by combining the experiences and ideas of all, to attain a synthesis which would enable the workers to bring this into symmetrical and sympathetic balance with the other departments of the wheel, and especially with the Spiritual Work. The instructors in the other departments — Rev. W. T. Perrin, Rev. W. N. Brodbeck, D. D., Rev. W. L. Haven and Rev. C. L. Goodell — were introduced, and each cordially endorsed the new movement and pledged himself to its support.

The audience then gathered into class groups for more definite study. The class work of this session was of necessity largely of a general and preparatory character and cannot be fully outlined.

In the department of Spiritual Work methods were inaugurated looking to the securing of statistics regarding the Sunday evening League service, and this topic will be discussed at the next meeting. Dr. Brodbeck is in charge of this class.

The department of Mercy and Help is in charge of Rev. W. I. Haven. The members of the class were requested to bring to the next meeting reports of number of visits paid to hospitals, prisons, and other public institutions, methods of charitable work, etc., with any other information of a like practical nature.

The plan of work in the Literary class, under the leadership of Rev. E. M. Taylor, followed in its main features the trend indicated in Mr. Taylor's remarks, as given above.

The department of Social Work held its class session in the Historical Room. The instructor, Rev. C. L. Goodell, spoke of the purpose of this department as being quite other than that pursued by many of the Leagues. It was meant to be the avenue by which those outside of the church should enter into the social life of the people just as much as simply to devise methods of entertainment among the members of the League. At the next meeting methods are to be presented for reaching outsiders.

The presidents, secretaries, treasurers, and Junior presidents formed a large class in the committee room. Rev. W. T. Perrin was in charge. Questions in regard to difficulties of administration were propounded, to be answered at the next meeting. It was voted that four experts — one each in these respective sections — be requested to prepare 10-minute papers embodying their experience, each paper to be followed by five minutes for discussion.

Much enthusiastic interest was manifested and the project bids fair to become permanent and to be a potent agency for conserving and disseminating informative and helpful suggestions among those most desirous of such aid.

The next meeting will be held at the same hour and place, on Saturday, May 25. All Epworth League workers are cordially invited.

An Appeal For Chile.

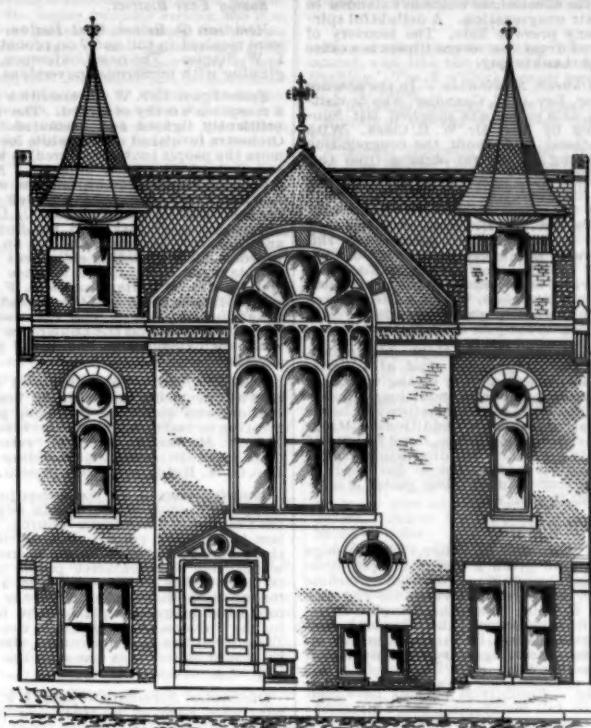
FOR the current year the General Missionary Committee made a conditional appropriation to Chile of \$25,000. The work in that country is carried forward on what is known as the self-supporting plan. This means that the Missionary Society provides outgoing expenses, school-houses and fixtures, chapels and homes for the missionaries, but pays no salaries. All workers are supported from "indigenous resources." The school work is of great importance, and it is believed that it will eventually open the way to the evangelization of the masses of the people now engulfed in the darkness and superstition of the Roman Catholic Church. We send missionaries to heathen lands, and that is right; but we should remember that the idolatry of strictly Roman Catholic countries is often as pronounced as can be found anywhere in the world.

In all the republics of South America and Mexico we have but forty-eight missionaries (exclusive of native workers), including twelve belonging to the Women's Foreign Missionary Society. While we should not send a less number to pagan lands, we ought to largely increase our missionary force in Spanish America. In all this vast territory there is but little being done by England or by any other European country. In this regard the Monroe doctrine of non-intervention with American affairs is quite scrupulously respected. It is very plain that North American Protestantism must evangelize South American Romanism. The exclusiveness of Romanism is yielding in spite of the hierarchy, and multitudes are ready to receive the glad tidings of salvation through simple faith in Jesus. The schools in Chile are located at Santiago, Concepcion, Iquique, and other places, and were formerly under the auspices of the William Taylor Building and Transit Committee, but for nearly two years have been under the management of the Missionary Society, the plan of self-support remaining unchanged.

Last year two friends of this Mission advanced the money necessary to send out needed reinforcements, agreeing to await reimbursement until special contributions should come in. Although three very urgent appeals have been sent out, but a small sum has been received, and the fund is now about \$1,000 short. This sum should be paid at once, and \$5,000 more is needed immediately to make important improvements on school buildings and to provide necessary accommodations for increasing numbers of students.

Friends of self-supporting missions, let us hear from you promptly! Send all contributions to the undersigned at 150 Fifth Ave., New York.

(Rev.) A. B. LEONARD.



The First Swedish M. E. Church, Boston, Mass.

THE above is a cut of the Swedish M. E. Church in this city, located on Ferdinand St. — the most desirable location for work among this excellent class of people, and in close proximity to People's Church — and now awaiting completion. The basement has been used for purposes of worship for over five years, and is now crowded to a degree of inconvenience, it having seats for only 250 persons. To complete the edifice \$10,000 is required. The audience-room is planned for over 600 chairs arranged in circular fashion, with four committee or class-rooms. The pastor's study is also provided for on this floor. Besides the lecture-room in the basement, there are two other rooms, suited for class or committee purposes.

This struggling enterprise appeals with peculiar force to our Christian, and especially to our Methodist, citizens. The Swedes form one of the noblest, most law-abiding and thrifty of our alien populations. They speedily acquire our language, and are loyal to our institutions. Help these brethren to enjoy in their own language the precious truths of the Gospel. For years they must depend on services in their own tongue, or else be debarred entirely.

Contributions may be sent to the pastor, Rev. H. Hanson, at his home address, 92 Green St., Cambridgeport, Mass., or to the Swedish M. E. Church, Ferdinand St., Boston.

Presiding Elder Mansfield will also receive contributions. The endorsements and resolutions printed below will not only vouch for the enterprise itself, but also show its extreme urgency.

Resolutions passed at the last session of the New England Conference, April 5-8, 1895: —

WHEREAS, The city of Boston is the centre of our Swedish work in New England, and it is the general conviction of the laity of our Swedish society and the unanimous opinion of the Swedish ministers of our Conference that the time has come for a speedy completion of their church edifice on Ferdinand Street; and

WHEREAS, The presiding elder, having charge of the Swedish work within our bounds, has expressed a like conviction in his report to this body; therefore,

Resolved, That as a Conference we heartily endorse this movement, and are ready to cooperate with the pastor so far as we can in securing the funds necessary to this end.

W. M. NAST BRODBECK, N. T. WHITAKER,
CHARLES F. RICE, J. W. HAMILTON,
W. T. PERRIN, J. G. GALBRAITH.
I concur in the foregoing resolution,
BISHOP S. M. MERRILL, President New
England Conference.

The work projected by Rev. H. Hanson, in behalf of the First Swedish M. E. Church in Boston, heartily commanded by the New England Conference in April, 1895, and approved by Bishop Merrill, deserves the sympathy and the co-operation of all Methodist Episcopal people in the United States.

BISHOP J. H. VINCENT.

Harvard College, April 12, 1895.

Having personal knowledge of the truth of the above statement in every particular, I cheerfully concur with it.

BISHOP R. S. FORSTER.

I concur in the above.

BISHOP W. F. MALLALIEU.

The completion of the First Swedish M. E. Church on Ferdinand St. is an imperative necessity. The cost will be not far from \$10,000. The vestry, already too small for the people who attend, has been used for over five years. The Swedish people will do all they can for themselves, and the American people must help. In so doing we shall make Boston the headquarters for the Swedish work in New England. Rev. H. Hanson is the pastor. Help him!

J. H. MANSFIELD, Presiding Elder.

In accordance with the foregoing resolutions and endorsements, having acquainted ourselves with the facts set forth, we heartily recommend the enterprise as greatly needed in our city where thousands of this industrious and law-abiding people are already among us; and that the poor congregation which has held its services in the basement for many years should have their church completed as soon as possible; and that the pastor, Rev. H. Hanson, be encouraged by those to whom he makes applications in securing the necessary funds.

EVERETT O. FINEK, EDWARD H. DUNN,
OLIVER H. DURRELL, GEO. F. WASHBURN,
GEO. E. ATWOOD, CHARLES PARKHURST.

This is to certify that our pastor, Rev. H. Hanson, is hereby authorized to solicit and collect contributions for our mission and building fund, and that we earnestly desire that his appeal may receive a favorable consideration among our American and Swedish friends.

THE LEADERS' AND STEWARDS' MEETING,
H. NORETRUM, Sec.

On motion, the pastor, Rev. H. Hanson, was appointed to solicit and collect funds for the church building.

THE BOARD OF TRUSTEES, Jan. 21, 1895.

The fourth quarterly conference, held March 24, unanimously desired that this work should commence, and a petition to that effect was presented to the presiding elder, Rev. J. H. Mansfield, who was the chairman of the meeting.

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THE CONFERENCES.
(Continued from Page 8.)

Maine Conference.

Rev. J. B. Lapham writes: "Please change in the appointments Rev. B. S. Fickett to Wilton, on the Augusta District, and Rev. W. T. Chapman to South Paris, on the Lewiston District."

The following supplies for Portland District have been furnished: Hollis Centre, supplied by G. F. Cobb, Portland, West End, supplied by F. A. Leitch, West Kennebunk, supplied by H. L. Williams.

New England Conference.

Boston Preachers' Meeting.—No session was held last Monday because of the meeting of the Evangelical Alliance. The special theme for discussion was the approaching Christian Endeavor Convention.

Boston South District.

Milford.—Rev. W. C. Townsend is preaching a series of sermons on "Home Life." The following are the suggestive topics: April 28, "The Husband and Father"; May 12, "The Wife and Mother"; May 19, "The Son and Brother"; June 2, "The Daughter and Sister."

West Roxbury.—A delightful reception was recently tendered the pastor and his wife on their return for another year. The entire congregation entered heartily into this greeting, presenting not only their expression in words, but giving also a well-filled purse. April 25, Dr. J. W. Hamilton preached in the morning, raising \$60 for Freedmen's work, and the presiding elder, Dr. Mansfield, preached in the evening. Rev. W. B. Hollingshead, pastor.

Allston.—Returning for their fourth year, Rev. C. H. Hanaford and wife were greatly

cheered by the affectionate welcome extended to them by their congregation. A delightful spirit of harmony prevails here. The recovery of Mr. Hanaford from his severe illness is a cause of great and thankful joy.

Bethany Church, Roslindale.—In the absence of the pastor, Rev. C. E. Chandler, who is visiting in Ohio, this pulpit was supplied last Sunday morning by Rev. Dr. W. R. Clark. With grateful interest and profit the congregation heard the strong and earnest sermon from this noble minister of Christ. Rev. Mr. Torrey, a student in Boston University, preached in the evening.

Uxbridge.—Rev. E. H. Tunnicliffe, the new pastor, was most cordially welcomed by this kind people at a public reception, May 3. The ministers of the town and Rev. J. H. Tompson, of Whitinsville, were present to offer congratulations and bid Godspeed. With a united church and living in a beautiful parsonage home, Pastor Tunnicliffe begins the year most pleasantly.

Mattapan.—Rev. W. A. Mayo, the pastor, recognizing the very great need of a better church at this place, is already arranging for extensive improvements and additions to the church edifice. The present structure will be enlarged so as to furnish 150 additional sittings and also provides ladies' parlor, large vestry and pastor's study. The new building will be handsome, commodious and suited to the needs of this growing community. The pastor is especially efficient in such work.

Boston North District.

Waltham, Emmanuel.—Rev. Elias Hodge and family were given a delightful reception last Thursday evening. Words of welcome were spoken by representatives of the city, the church, the Helping Hand, the King's Daughters, the Sunday-school, the Epworth and Junior Leagues. Revs. L. P. Frost and A. H. Herrick made interesting addresses. Music and refreshments followed.

Leominster.—Recently 25 persons have been received into full membership and 8 on probation. The congregations are very large, and there is a deepening spiritual interest. The pastor, Rev. C. H. Talmage, and wife, received a very cordial welcome at a large and happy gathering after Conference. The Easter concert was specially successful, "The Pies of the Nations," in costume, being a leading feature. Mrs. Alice Freeman Palmer, of Cambridge, a short time ago delighted the Leominster people with a lecture on "Whittier, Holmes, and Phillips Brooks."

Watertown.—Rev. C. A. Littlefield, pastor, received at last communion service 7 persons on probation. Three seekers were at the altar last Sunday. This evidences a genuinely deep interest in religious matters. Fifty young people are pursuing the League reading course. An enthusiastic Epworth anniversary was held Sunday evening.

Worcester, Trinity.—In my last week's letter I mentioned the prospective return of Dr. Warren and wife from their Mediterranean trip. I was nearer right than I thought, for they were at home at the time, having arrived the day before. They are much invigorated by the journey and, of course, are enthusiastic over what they saw in that historic part of the world. In Athens they met Rev. Dr. Hall, formerly of Worcester's Second Parish, but later of Cambridge, who was absorbing, at his leisure, the beauties of Mars Hill and all else that the Grecian capital affords. Trinity folks are more than glad to welcome home their valued co-laborers.

Oxford St.—Members of this church, and Worcester Methodists generally, will be glad to know that their late pastor, Rev. J. H. Emerson, has been stationed by the New Hampshire Conference at Exeter. This is a good place for the minister, and if the famous school has any Methodist boys in its numbers they will have the privilege of hearing a cultured and genial clergyman in the pulpit.

Last Sunday, May 5, while Rev. H. P. Rankin, the pastor, was preaching, some one broke into the parsonage and thoroughly ransacked it. It is needless to state that they did not obtain much. It does seem as though a society for the instruction of Worcester burglars was becoming a necessity. Some later Fagin should come here and instruct these hard-working yet predacious gentry that nothing worth their while is to be found in a Methodist minister's house. During the stay of Rev. J. D. Pickles here his house was entered at least two, and I think three, times, but the burglarious individuals did not get rich by the operation. This must be a new development of thieves that is now on deck.

Webster Square.—Wednesday evening the good people of this church had a jug breaking affair in connection with an entertainment given by the official board. The smashed crockery realized \$60 for the benefit of our Methodist outpost, though since Rev. Alonso Sanderson began planting new churches, it is difficult to tell just where our frontier is.

Africa.—Though not a part of our system, it is not out of place to state that the recent Conference of the Zion Church in Hartford has taken from us Mr. Waters, a man of great ability, and has sent him to Bridgeport. He is far above the average of his race, but even he has now and then a peculiarity that it would be well for him to moderate. For instance, soon after the death of Frederick Douglass, in a newspaper interview, he said that there was just as much prejudice against the black man in the North as there was in the South, and even spoke quite harshly against our local Methodist Episcopal preachers. That there is prejudice few would care to deny, but I think our Methodist show as little of it as any people do. Certainly no good will come from such a show of ill feeling.

Swedish Churches.—At Quinsigamond, Pastor Whyman gave a disciplinary lesson last Wednesday night. And while on this subject of Swedish congregations, it will not be amiss to state that these people bid fair to keep alive the faith once delivered to the saints. They are living much nearer to the system laid down by John Wesley than do those to the manner born. When, with so many of our people, church relations are little better than a form of social life, it seems very refreshing to find those who live the principles laid down in our rules and Discipline. As Methodists we cannot look after our Swedish brethren too carefully.

During the week Dr. Mansfield has been in the city and has met the enterprising and growing church at Quinsigamond. It must be a comfort to him, in his rounds, to find such active, vigorous folks as these North Europeans are. They are much sought for by other denominations. Indeed, we have Swedish Methodists, Baptists, Congregationalists, Lutherans and Episcopalians. I believe only the Roman Catholics and the African M. E. Zion have, thus far, failed to make an effort to secure a foothold among them.

Boston East District.

Meridian St., Bethel, East Boston.—May 5, 8 were received in full and 7 on probation by Rev. L. W. Staples. The new Conference year is beginning with numerous conversions.

Everett gave Rev. W. H. Meredith and family a reception worthy of record. The church was brilliantly lighted and decorated. Bowman's Orchestra furnished music, while for an hour or more the people took Mr. Meredith by the hand and pledged him their support. Mayor Cate represented the city in an address of welcome. A. F. Ferguson, Esq., who presided during the formal exercises, introduced F. C. Danforth to represent the officiant, and the Sunday-school and Epworth League each had an address of welcome. The presiding elder sent a letter of regret because of enforced absence which was read by Mrs. E. F. Ham, and Mrs. F. A. Patterson for the Ladies' Social Circle pledged spiritual and material aid. The exercises were all greatly enjoyed, and the Conference year opens with much enthusiasm and many promises of success.

West Medford.—This church, in a reception that was decidedly unique in its beautiful decorations and elaborate program, gave hearty greeting to their pastor and his wife, Rev. and Mrs. W. M. Cassidy, on their return for the third year. Dr. Knowles, presiding elder, and Rev. O. W. Hutchinson were present.

Beverly.—Rev. J. H. Weber has just closed a remarkable series of meetings in Beverly under the auspices of the Avenue Church, Rev. William A. Thurston, pastor. During the meetings there were over three hundred seekers, many of whom were representative people of the city. Of this number 154 have expressed a preference for the Methodist Church, 70 for the Baptist, 33 for the Congregational, 17 for the Episcopal, 8 for the Universalist, and 5 for the Unitarian. The church was crowded night after night to its utmost capacity, as was also the great City Hall on several occasions.

Gloucester, Riverdale.—Rev. J. F. Mears and wife were received by their new people with every indication of esteem and enthusiastic welcome. Every department of church work had its spokesman, and the little Junior Leaguers sang a greeting song. All this was most cheering to the pastor as he takes up his work in a new field.

EPWORTH ANNIVERSARY.

Last Sunday, May 12, was very generally observed in all our churches as Epworth Day. The usual accompaniments of decorations, extra music, and most gratifying reports were in evidence. We mention a few instances of the joyous celebration:

Boston, Tremont St.—The pastor, Rev. J. D. Pickles, preached in the morning on "Loyalty," and in the evening a platform meeting, with various addresses, was held.

Parkman St.—Rev. S. Jackson, pastor, delivered an appropriate discourse at the evening service. A sunrise meeting at 6:30 began the day.

St. John's, South Boston.—Rev. W. T. Perrin, pastor, preached in the morning on "Worthy Ambition," and in the evening Rev. E. M. Taylor delivered a stirring address.

Highland Church.—The day opened with a love-fest at an early hour, and at the regular service Rev. J. Galbraith preached from the theme, "The League and the Church."

Bromfield St.—Dr. Bates spoke appropriately to the day on "What are Young People Worth?"

Baker Memorial.—Rev. Frederick N. Upham, pastor, at the hour of morning service, preached upon "The League Impulse"—"That I may know Him" (Phil. 3: 10).

Dorchester Church.—Rev. W. L. Haven, of Brookline, delivered the address in exchange with the pastor, Rev. G. A. Phinney.

Dorchester St., South Boston.—Rev. A. H. Nazarian, pastor for the fourth year, was requested by his League to preach the anniversary sermon. His theme was, "Pattern Young People."

Epworth Church, Cambridge.—Rev. Charles F. Rice, D. D., the pastor, preached in the morning from the text: "I have written unto you, young men because you are strong, and the word of God abideth in you, and ye have overcome the wicked one." In the evening Dr. Alexander McKenzie, of Shepard Memorial Congregational Church, made an impressive address.

West Medford.—Rev. Alfred Noon, of Boston, delivered an appropriate address in the morning.

Hyde Park.—Rev. F. T. Pomeroy, the new pastor, delivered an appropriate address in the morning, and in the evening, Rev. R. H. Walker, of the Epworth Settlement, was the speaker.

Winthrop.—Rev. C. W. Blackett spoke to his own people at the regular morning service, on the subject of the League.

Flint St., Somerville.—Rev. W. F. Whitcher delivered the address at this church.

Harvard St., Cambridge.—The sunrise prayer-meeting was well attended and deeply spiritual. A special sermon was preached by the pastor, Rev. George Skene, in the morning. In the evening Dr. Wm. R. Clark delighted everybody who heard him by his masterly address on "Personal Faithfulness." In clearness of thought and elegance of diction Dr. Clark was like Dr. Clark of twenty years ago. To those who have known him long, nothing more complimentary need be said.

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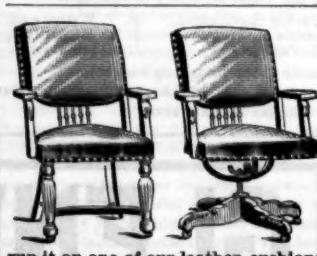
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For Business Men.

You have heard of the old lady who kept house on a table, two chairs, a tea store chromo and her prudence. The question we want to ask today is: "On what do you run your business?"

Some business may no doubt be run on the heaviest velvet carpet and 90 days' time. There are others which run on wind. But if you are trying to run your business wisely, you can't do better than run it on one of our leather-cushioned office chairs.



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Church Register.

HERALD CALENDAR.

Norwich Dis. Min. Asso., at Niantic, June 10, 11
Preachers' Meeting, at Sheffield, Vt., June 18, 19
Norwich Dis. Min. Asso., at Stoughton, June 24, 25
Maine Chautauqua Union Assembly, at Fryeburg, July 15-Aug. 10
New England Chautauqua Sunday-school Assembly, at Lake View, So. Framingham, July 23-Aug. 5

POST-OFFICE ADDRESSES.

Rev. Dr. J. H. Mansfield, Presiding Elder of Boston South District, Osborn Road, Brookline, Mass.
Rev. O. W. Adams, Barre, Mass.
Rev. Joseph Moulton, Bingham, Me.
Rev. A. W. L. Nelson, 4 Adelaide St., Jamaica Plain, Mass.

W. F. M. S. DISTRICT MEETING.—The annual meeting of Framingham District Association will be held at Milford, Tuesday, May 22. Morning session at 10 o'clock. Besides the business usually pertaining to the annual meeting, there will be reports from auxiliaries and bands. Afternoon session at 3, with a varied program. Address by Miss Day, of India.

Let every woman within the bounds of Framingham District consider herself personally invited. Basket lunch. Trains leave South Framingham at 6:05 and 12.

Mrs. C. H. Hanaford, Dist. Sec.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

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MAINE CONFERENCE—A GARD.—Allow me to express my deep and heartfelt gratitude to the brethren and friends for their kind remembrance of me at the Conference session, and the tokens of love sent me. May the blessed Master, whom we delight to serve, richly bless and reward you all!

Eliot, Me. E. A. PORTER.

BOSTON PREACHERS' MEETING.—Horace Benton, Esq., of Cleveland, will address the Boston Preachers' Meeting, May 26, upon "City Evangelization."

THE NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION will meet at South Yarmouth, June 10 and 11, beginning at 1 p. m., June 10. Program next week. B. F. Simon, Chairman of Com.

NORWICH DISTRICT MINISTERIAL ASSOCIATION.—Will the brethren who are purposing to attend the June meeting at this place please send a post card to the pastor? R. D. Dyson, Niantic, Conn.

W. F. M. S.—A district meeting of the W. F. M. S. of Manchester District will be held at St. James' Church, Manchester, N. H., Thursday, May 21. Sessions at 10:30 a. m., 2 and 7:30 p. m. In the morning there will be reports, discussions, etc.; in the afternoon and evening, addressed by Dr. Christianity, of India, and Miss Clara Cushman; also papers, and other exercises by the home workers. At 4 p. m., an interesting Young People's Hour has been planned. All auxiliaries, bands, mite-box circles and young people's societies are invited to send delegates, with reports, for the morning session. Entertainment provided. Send names of those desiring entertainment over night to Mrs. L. D. Bragg, 74 Sagamore St., Manchester, N. H. Friends of other districts in neighboring places are cordially invited.

H. T. TAYLOR, Sec'y.

DEDICATION.—The dedication services of the new Heding M. E. Church in Barre, Vt., will occur Thursday afternoon, May 24. Bishop Foster will preach. Former pastors and others will assist in the service. Rev. Thos. Tyrie, of St. Johnsbury, will preach Thursday evening, and Rev. E. M. Smith, D. D., of the Montpelier Seminary, Friday evening, there being a Preachers' Meeting during the day Friday.

W. R. DAVENPORT, Pastor.

Money Letters from May 6 to 13.

N. L. Anthony, L. H. Arey, Mrs. L. Adams, W. D. Brown, Julia A. Bixby, C. E. Beale, C. F. Barrett, Mrs. J. Brown, L. W. Barton, L. L. Camp, Mrs. A. H. Coleman, W. F. Chaplin, H. Chandler, Mrs. O. Cushman, Mrs. S. M. Congregational, Mrs. E. O. Colby, C. H. Cole, Mrs. E. N. Cummings, W. H. Chadwick, H. B. Cadby, J. E. Corley, Mrs. L. E. Craig, F. W. Carter, A. W. Davis, J. M. Dougherty, M. E. Davis, E. H. Dupuy, K. Eastman, Mrs. J. H. Eastman, Mrs. W. A. Evans, Thos. Ely, C. H. Eddy, T. W. Farley, G. W. Farmer, J. L. Feit, G. H. Floyd, J. W. Penn, H. F. Forrest, F. J. Folliansbee, P. Grovenor, C. H. Gray, Henry Graham, Wm. E. Henry, C. Howard, J. B. Holman, W. W. Hallock, F. D. Handy, J. Hubbard & Co., Thos. Haworth, W. E. Knox, B. King, A. M. Kelly, C. H. Lovett, N. M. Learned, H. E. Lawton, L. H. Lewis, E. N. Maynard, Olin Merrill, C. A. Morgan, W. E. Niles, Mrs. L. E. Noon, C. S. Nutter, O. S. Olmstead, W. H. Pomery, Simeon Perry, Otis Perrin, J. A. Potter, Mrs. B. J. Pope, W. B. Perkins, O. J. Powers, G. W. Parmenter, F. E. Quimby, R. Robinson, J. A. L. Rich, Reynolds, Caleb Ramsbottom, A. T. Seaverance, Laura A. Stocker, C. E. Spaulding, E. Snow, G. W. Standish, C. N. Stockwell, R. J. Thompson, Mrs. A. E. Teban, H. L. Wriston, E. Wood, M. A. Woodward, Mrs. W. Whitehouse, C. H. Welch, F. E. Winslow, N. W. Wilder, Mrs. Wm. Whitworth, D. H. Whitney.

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THE AMERICAN PEACE SOCIETY will hold a special public meeting in Association Hall, corner Boylston and Berkeley Sts., Boston, Thursday evening, May 16, at 7:45 o'clock. The purpose of the meeting is to promote public sentiment in favor of the "neutralization of the Hawaiian Islands," and "the proposed treaty of arbitration between the United States and Great Britain." Brief addresses will be made by Mr. Edward Atkinson, Rev. Steven Thomas, D. D., Hon. Geo. S. Hale, Hon. S. B. Capen, Mr. Henry Lloyd, and others. Hon. Robert Treat Paine will preside.

ANNUAL EXAMINATIONS AT THE LAY COLLEGE, Revere, Monday and Tuesday, May 20 and 21, from 9 a. m. to 4:30 p. m. Collision each day at 12:30. Anniversary exercises, Wednesday evening, May 22, in the First Congregational Church, Revere, at 7:30. The public is invited.

THE SWEDISH M. E. CHURCHES IN BOSTON AND VICINITY will gather at the Bronfield St. M. E. Church, May 25, at 7:30 p. m., and with appropriate services celebrate the 50th year since our church commenced the work among the Scandinavians. Bishop Foster will speak, and Rev. W. Witting, from Quincy, will give the history of the work from the beginning. All American friends are cordially invited. This jubilee year is observed both in Sweden and all over this country. How appropriate it would be if our Swedish church on Ferdinand Street could be completed this year!

DOVER DISTRICT SEMI-ANNUAL MEETING OF THE W. F. M. SOCIETY, at the M. E. Church, Newfields, N. H., Friday, May 24.

PROGRAM.

Morning Session.—At 10:15, devotional service. 10:30, business, followed by reports of Auxiliaries and Conversational. 11:45, Best Methods of Raising Money, Dr. Christianity, 12, noon-tide prayer; 12:15, dinner served by the ladies of Newfields.

Afternoon Session.—At 1, Memorial service of Mrs. George W. Norris. 1:30, A Beyond, Miss Agnes Fairfield. 2:30, Our Literature, Mrs. J. E. Robins. Discussion. 3, The Sort of a Person to be a Missionary, Miss Florence Bent Dillingham. 3:30, Address: Miss Mary Christianity, M. D. 3:45, How to Make Auxiliary Meetings Interesting, members of the Society. 4, Question Box, and remarks by Miss Clara Cushman.

Evening Session.—Devotional Exercises by the Light Bearers. Address by Dr. Christianity.
Mrs. A. A. PERKINS, Rec. Soc'y.

East Maine Conference.

Reported by Rev. C. A. Plumer.

THE 48th session of the East Maine Conference met in the Methodist Episcopal Church in Bucksport, May 8, Bishop T. Bowman presiding.

On Tuesday evening Chaplain C. C. McCabe delivered his lecture on "The Bright Side of Life in Libby Prison."

WEDNESDAY.

The sunrise prayer-service was led by F. H. Osgood.

The prayer-service at 8 o'clock was led by J. M. Frost.

The Conference assembled at 9 o'clock. The sacrament of the Lord's Supper was administered by Bishop Bowman, assisted by the presiding elders and others.

The roll was called, and 63 members responded.

C. A. Plumer was re-elected secretary; J. F. Haley, assistant secretary; J. T. Tilting, recording secretary; J. W. Day, statistical secretary, with A. E. Luce, J. T. Moore and T. S. Ross as his assistants.

A. S. Ladd was chosen treasurer, and D. B. Dow assistant.

The usual committees were appointed.

A committee was selected to recommend some better plan for the examination of the undergraduates.

A communication from the Freedmen's Aid and Southern Education Society was presented.

G. R. Palmer of the Maine Conference, J. O. Knowles of the New England Conference, Dr. J. S. Breckinridge of the Methodist Episcopal Hospital, J. M. Freeman of the Sunday-school Union, and Miss F. J. Sparkes of the Woman's Foreign Missionary Society, were introduced.

Dr. Breckinridge, Freeman and McCabe addressed the Conference.

B. C. Wentworth reported the Bangor District; his character passed, also that of each elder upon the district.

In the afternoon the anniversary of the Woman's Foreign Missionary Society was held, Mrs. F. H. Chase presiding. Prayer was offered by Miss A. M. Wilson. Miss Sparkes gave a very interesting address upon the work of the Society.

The missionary anniversary was held in the evening, C. A. Plumer presiding. Prayer was offered by G. R. Palmer. Addresses were delivered by Bishop Bowman, Dr. S. Hunt, treasurer of the Missionary Society, and Chaplain McCabe. For the building in Rome \$600 was pledged.

THURSDAY.

The sunrise prayer-meeting was led by J. H. Irvine, and the 8 o'clock prayer-service was led by J. M. Frost.

At 9 Bishop Bowman took the chair and called the Conference to business.

Dr. S. Hunt, of the Methodist Book Concern, Charles Parkhurst, of ZION'S HERALD, and M. S. Hard, of the Church Extension Society, presented the interests especially committed to them.

Several visiting brethren were introduced.

Dr. A. A. Wright, of the Boston Correspondence School, addressed the Conference.

J. P. Simonton was appointed to secure subscribers for the *Methodist Review*.

From the Wesleyan Association \$200, and from the Book Concern \$50, were received for the Conference claimants.

H. W. Norton presented his report of Bucksport District. W. W. Ogier reported Rockland District, and the character of each effective elder was passed.

E. A. Glidden asked for a superannuated relation, which was granted him.

Adjourned with the doxology and benediction.

Conference met in the afternoon, W. L. Brown presiding. The prayer and Scripture reading were by D. H. Tribou. G. B. Chadwick preached a thoughtful, instructive and helpful sermon from the text Matt. 14: 27.

The anniversary of the Church Extension Society was held in the evening, A. S. Ladd presiding. Prayer was offered by Dr. C. F. Allen.

Drs. J. C. Hartzell and M. S. Hard interested, instructed and enthused the large audience.

FRIDAY.

The sunrise prayer-meeting was largely attended, and like the others, was a season of refreshing. The 8 o'clock prayer service was led by J. M. Frost.

At 9 Bishop Bowman called to business.

A draft of \$25 was ordered on the Chartered Fund.

Fraternal delegates from the Congregational and Free Baptist Churches were introduced and presented the greetings of their bodies.

Prof. H. Buechler was introduced and called attention to the song service of the church.

A. F. Chase, president of the Conference Seminary, presented the interests of that school. E. H. Boynton, the financial agent of the school, reported his work. C. W. Bradlee read a report from the visitors to the Conference Seminary.

Dr. J. C. Hartzell, secretary of the Freedmen's Aid Society, called attention to its work.

Rev. G. C. Wilson, of the Maine Bible Society, presented the work of the Society. The Conference ordered that the money for the Bible Society be paid to the treasurer of the Maine Bible Society.

The class to be received into full membership was called to the altar and addressed by Bishop Bowman, who asked the questions of the Discipline, which were satisfactorily answered by each candidate.

George M. Bailey, Albert E. Luce, James E. Lombard, Blon W. Russell, and Benjamin G. Seaboyer were admitted and elected to deacon's orders. James T. Richardson was admitted, being an elder.

A. L. Howe, J. L. Folsom, and W. H. Maffitt were elected to deacon's orders.

S. H. Beale, O. H. Fernald and J. F. Haley were elected trustees of the Conference Seminary.

The anniversary of the Woman's Home Missionary Society was held in the afternoon, Mrs. S. H. Beale presiding. Prayer was offered by Mrs. D. H. Tribou. An address of great beauty and power was delivered by Mrs. Kennard Chandler, of New York.

The anniversary of the Freedmen's Aid and Southern Education Society was held in the evening, F. W. Towns presiding. Addresses were made by Drs. Hard and Hartzell. Near the close Dr. C. E. Libby, a member of the Conference, whose work has been with Rust University for eight years, came in and was substantially welcomed with a collection for his school.

SATURDAY.

Prayer-services were held at 5 and 8 o'clock.

Business was resumed at 9.

J. H. Irvine was admitted to membership and elected to deacon's orders.

The class of the third year, having passed sat-

[Continued on Page 18.]

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Our Book Table.

A History of the People of the United States from the Revolution to the Civil War. By John Bach McMaster. In Six Volumes. Vol. IV. New York: D. Appleton & Company.

McMaster, whose first volume (issued in 1883) was received with many tokens of public favor, has achieved remarkable success as an American historian. Great names had gone before him, and it was matter of reasonable doubt whether any new-comer would not be dwarfed in the presence of so distinguished a company. The issue of the first instalment dissipated the doubt, and, in fact, created a sensation. The reading public was surprised at his admirable showing; and, as a matter of course, he was allowed to hold honorable place in the guild of authors. The second and third volumes, by their excellent qualities, added to his reputation.

The author's plan varies somewhat from that of any other American historian. Like John R. Green, the publication of whose "History of the English People" constituted an epoch in historic writing, he aspired to write a history of the American people. The work is not a history of Congress, of the federal government, of the institutions of the Republic, of parties, or of wars; but, as its title indicates, "A History of the People of the United States." These other matters, indeed, are noticed in their places, while the thread of popular life and activity remains conspicuous and receives full treatment.

This fourth volume covers the period from 1812 to 1821. It was a period of transition. The nation was broadening and being severely tested from without and within. It was passing completely out from under the conditions of the colonial period and coming under those of a wider national life. The change is accurately and vividly described in these 630 pages. In Hildreth we have the movements of the government, the workings of administrations; in McMaster, the aspirations, purposes, plans, trials and triumphs of the people. The first trial in the period came from outside in the war with England. The war of 1812 was but a refestering of the old sore, which was not healed to the bottom in the peace of 1783. England wanted another grip, and America was in a mood to strike back. The blows told on both sides. Neither has wished since to renew the strife.

Later, the war finished, the Eastern hive became full. The people had cultivated every available acre, and had, as a last resort, taken mountain lands too hard and sterile to pay for cultivation. The opening of the great West afforded them a measure of relief. The want of public conveyances was the only difficulty. Ohio, Indiana and Illinois, as well as Kentucky and Tennessee, were settled by families who went from the East in emigrant wagons, ox-carts and sleds. Men, women and children even went on foot the whole distance. This chapter of migration is most vividly written and is the most interesting in the book.

The volume closes with an account of the struggle which issued in the Missouri Compromise of 1820. This act established slavery beyond the Mississippi. It professed to settle the question for all time; it was really the opening of a struggle between the forces of slavery and freedom which ended only at Appomattox. The author very properly closes the book at this point; and we shall await with interest the issue of the two additional volumes in which he will conduct us, in a forty years' pilgrimage of strife, to its culmination in the Civil War.

Jean Belin: The French Robinson Crusoe. From the French of Alfred de Brébat. Boston: Lee & Shepard. Price, \$1.50.

"Jean Belin" has been very properly called the companion of the "Swiss Family Robinson." It is written in a plain and lively style, while a dramatic interest is gathered about many of its incidents. The scene of the story is laid in an uninhabited section on the coast of Africa. A wide-awake lad who gets hold of this book will find it difficult to sleep till he reaches the end.

The Armenian Crisis in Turkey: The Massacre of 1894, Its Antecedents and Significance. By Frederick Davis Greene, M. A. New York: G. P. Putnam's Sons.

Dr. Josiah Strong commends this, in an introductory note, as "an important book." The author was born and labored as a missionary in that country, and is thus able to speak not only out of large intelligence, but also from much experience. He knows the land and the people. The book is designed to aid in creating public opinion. The Turkish government is simply demoniacal. The recitals of earlier massacres are sure to set the reader's teeth on edge. The volume has a mission to raise up the spirit of judgment in all Christian lands.

The Daughters of the Revolution and their Times, 1775-1776. By Charles Carleton Coffin. Boston: Houghton, Mifflin & Company. Price, \$1.50.

This volume illustrates, in Mr. Coffin's happy way, the opening of the Revolution in and about Boston. Our histories and biographies have celebrated the achievements of the men of the time; the author of this book brings out the rare and delicate services of the women who seconded in a courageous and enthusiastic manner the undertakings of their husbands, fathers and brothers. The facts of the period are here grouped and bound together by a gauze of fiction. Though graphically written, the incidents conform strictly to the truth of history. We hardly know of another book in which such a picture of the opening Revolution can be found, especially such a picture of the services of the women.

Lessons in the New Geography. For Student and Teacher. By Spencer Trotter, M. D. Boston: D. C. Heath & Co. Price, \$1.

The old geography considered the earth as a mass of land and water; the new studies it as the seat of various kinds of life—a most significant departure from the older method, as it emphasizes what is most important in our world. It sets the student to thinking in a new way about the planet on which we dwell. The study of life in connection with geography was first suggested by Humboldt and the plan was perfected by Karl Ritter.

Old and New Unitarian Belief. By John White Chadwick. Boston: George H. Ellis.

The volume contains a course of lectures delivered by the author to his own congregation last winter, setting forth the progress of the Unitarian faith. Unitarians have delighted to show the changes going on in orthodox creeds, but have usually assumed that their own faith has remained a fixture. Dr. Chadwick rudely shocks that cheap assumption by showing that Unitarianism, like the faiths about it, has shared in the progress of the present century. A religious faith can no more stand still than the planets that move about the sun. Advance is the order of the universe. He makes the claim that Unitarianism goes back to the Apostles. It is the way of late sects. The truth is American Unitarianism, which dates back only to Channing (about 1815), but had not only no organic connection with apostolic Christianity, but no body of views in harmony with it. A stray thought here and there might be found in proof of almost any system.

In these lectures the author gives the Unitarian views of God, man, the Bible, Christianity, the future life, and the great salvation. As above intimated, the Unitarian views on these subjects have been progressive. The Channing school were Arians; the denomination in later years has become Socinian. Channing put Christ far up, his successors have brought Him down to the plane of our common manhood. Athanasius, though a staunch Trinitarian, had a truer view of the humanity than Arius; and the Unitarians have receded toward the humanitarianism of Athanasius without accepting his views of the divinity. The old Unitarians held that Jesus was a divine man; the new that He was a man. The tendency of the newer school has been to eliminate more fully the supernatural from Christianity. The leader into the new path was Theodore Parker. There is still a conservative and an advance wing, but neither occupies its old position. The Unitarian of 1815 would not be able to recognize his successor of today.

Un-American Immigration: Its Present Effects and Future Perils: A Study from the Census of 1890. By Rena Michaelis Atchison, Ph. D. Charles H. Kerr: Chicago. Price, \$1.50.

Mrs. Atchison, a specialist in this department of sociological study, has struck the nail on the head. After exposing the cheap and bad quality of much of our immigration, she shows its sociological bearings on the Republic. Joseph Cook, who furnishes an appreciative introduction to the volume, finds the presentation both judicious and convincing. "Incredible as the fact appears," he says, "it has been proved by Congressional investigation that several foreign countries, including Italy, Austria, Germany, and even England, have societies to aid criminals and paupers to emigrate to America and sometimes give them governmental assistance." These are the people who swell the column of illiteracy, crowd our almshouses and prisons, and who claim the privilege of ruling and looting our cities. It is time for America to awake and put this sort of foreignism under foot, and, so far as possible, exclude it from the country. This book will aid in awakening sensible Americans to the dangers of the situation.

The Institutes of the Christian Religion. By Edmund V. Gerhart, D. D., LL. D. Funk & Wagnalls: New York. Two volumes. Price, \$2 per volume.

Dr. Gerhart is a professor in the Reformed Theological Seminary in Lancaster, Pa. The first volume, issued awhile ago, treated the Christ-idea, theology and cosmology; and the second, now published, deals with anthropology, Christology, pneumatology, soteriology and eschatology. The notable feature of the book is its view-point. Instead of following the older Calvinistic clergy in making the divine sovereignty the central doctrine, he makes his system Christocentric. All the doctrines and

views centre about the person and life of Jesus Christ. The work is clearly thought out and expressed in language of strength and precision, and cannot fail to attract the attention of those outside his own sect as a vigorous presentation of Gospel truth from his side of the evangelical fold.

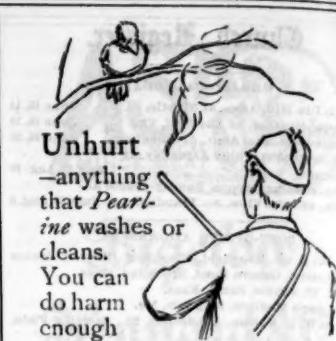
A Selection from the Poetry and Comedies of Alfred de Musset. With a Biographical and Critical Introduction. By L. Oscar Kahn. Boston: Ginn & Company.

The editor of this little volume is professor of the Romance Languages in Wesleyan University. The long introduction gives the data of the poet's life and furnishes a fair estimate of him as a literary man. He did some good work in prose and in tragedy and comedy, but he excels in poetry. The major part of the book is made up of choice selections from De Musset's poetry and comedies. The work is well adapted to pupils in French classes. The editor has furnished a collection of valuable notes illustrative of the text. The type and paper are good, and the volume is in every way attractive. We are glad to see such a volume sent out from old "Wesleyan."

In the Midst of Alarms. By Robert Barr. (New York: Frederick A. Stokes Company.) The hero of this story passes from Buffalo into Canada, where he and his associates encounter varied experiences indoors and out. Canada had some curious company during the civil war; true men and false men often came in contact there.

Polly Books. Five volumes. Illustrated. (New York: Hunt & Eaton. Price, per set, \$1.50.) This neat box contains five attractive volumes for small people. In type, paper and binding this collection is excellent, and will be sure to delight juvenile readers.—W. Atlee Burpee & Company send out an attractive pamphlet prepared by E. J. Wheelock, giving details of work and results of A YEAR'S WORK AT FORDHOOK FARM. The agriculturist and horticulturist will read it with interest.—BURPEE'S FARM ANNUAL. Including a List of the Best Seeds that Grow, with Rare Novelties. (W. Atlee Burpee & Company: Philadelphia.) The catalogue of this great Philadelphia house, containing long lists of various seeds for the field and the garden, comes handsomely ornamented with pictures of flowers and fruit and is attractive in appearance.—THE SMALLEST ENGLISH DICTIONARY is a curiosity of book-making. It is 1 1/16 inch "tall," 1/4 of an inch wide, and 1/4 inch thick. The letterpress measures 1/8 by 9-1/16 of an inch, and each page contains 36 lines. There are 384 pages and 10,000 words. A portrait of Samuel Johnson is given as a frontispiece. This miniature book, printed from photo-plates, is enclosed in a metal case, with magnifying glass. (Frederick A. Stokes: New York.)—The United States Bureau of Education issues, in its Circular of Information, No. 1, for 1894, an interesting HISTORY OF HIGHER EDUCATION IN RHODE ISLAND, by William Howe Tolman, Ph. D. This pamphlet of 210 pages gives an account of the founding and growth of Brown University and the half-dozen schools of academic grade in the State. The educational development in the colonial period was slow, but after the Revolution more attention was paid to learning. The State is at present quite well supplied with both common and higher schools.

—THE UNIVERSALIST REGISTER: Giving Statistics of the Universalist Church and Other Denominational Information for 1894. Edited by Richard Eddy, D. D. (Universalist Pub. House: 30 West St., Boston. Price, 25 cents.) A neat year-book, containing, among other matters, the names of all the preachers in the denomination. No one of the denominations has furnished a more attractive manual of the kind. The matter is abundant, well distributed, and neatly printed.—MASSACHUSETTS YEAR BOOK AND CITY AND TOWN REGISTER for 1895. (Worcester: F. S. Blanchard & Co. \$1.) This small volume, compiled by Alfred S. Roe, is packed full of all sorts of information. It contains a complete list of cities and towns and their officers, population, valuation, debt, tax rate, election returns, national and state governments, courts, banks, insurance companies, newspapers, hotels and professional directory, with a map of the State to the latest date. Almost every important matter in the State can here be found.



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SPRING MAKES ME TIRED

To many people Spring and its duties mean an aching head, tired limbs, and throbbing nerves. Just as the milder weather comes, the strength begins to wane and "that tired feeling" is the complaint of all.

The reason for this condition is found in the deficient quality of the blood. During the winter, owing to various causes, the blood becomes loaded with impurities and loses its richness and vitality. Consequently, as soon as the bracing effect of cold air is lost, there is languor and lack of energy.

Hood's Sarsaparilla
Is the Only True Blood Purifier Prominently in the Public Eye Today.

Obituaries.

Marston. — Moulton H. Marston was born in Moultonboro, N. H., Jan. 8, 1806, and died in Centre Sandwich, N. H., Dec. 25, 1894.

Mr. Marston was a man of untiring industry, marked business ability, and strict integrity. Such qualities brought him material success, and caused him to be honored by the citizens of his town and county, by whom he was called to fill positions of public trust and responsibility.

In 1830 he married Anne M. Ambrose. To them were born five children — one son and four daughters — all of whom except one daughter are now living.

In 1838 Mr. Marston and wife united with the M. E. Church of this place. Nineteen years later he was deprived of his companion. She was not, for God had taken her.

In the more than half-century that Mr. Marston was a member of this church, he contributed not a little to its prosperity. He gave the lot on which the present church stands; in 1863, when this house was thoroughly repaired, he presented to the society an excellent new pipe organ which cost \$1,500; and by will he left \$1,000, the interest on which is to be used to keep the church and organ insured. During nearly all of a life of eighty-nine years he enjoyed remarkably good health. The year before his death, however, he had a severe illness from which he never entirely recovered. Yet he was able for several months to attend to such matters as required his care, and was a constant attendant at the Sunday morning service. And when the end drew near he was not called to pass through a long and painful sickness. The third quarterly conference, in resolutions of sympathy and concern, had expressed the hope that God would deal tenderly with their brother, and to those who were near him during the last days it seemed indeed that God did so deal with him. In the home of his daughter, Mrs. W. A. Heard, where everything that love could suggest was done for him, surrounded by his children whom he had repeatedly assured of his readiness to go, he passed to the life beyond.

The funeral occurred at the church, Dec. 23, attended by a large number of relatives and friends.

J. S.

Blodgett. — Mrs. Fidelia E. Blodgett was born in Oxford, Mass., Aug. 11, 1830, and died Feb. 27, 1895.

Her maiden name was Humes. Since the death of her husband, Edward P. Blodgett, who died eight years ago, she has lived in Mashpaug, Conn. She leaves one daughter who cared for her and watched at her bedside during her last sickness — Bright's disease.

We have thus lost a useful and helpful member of our church, to which she has belonged about thirty-five years. She always stood ready to render what aid she could to the cause of Christ, and in the resurrection her Saviour, remembering the widow's mite, will say, "She hath done what she could." "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

J. RICHARDSON.

Jordan. — In Kingfield, Me., Feb. 25, 1895, Angie B. Jordan, aged 9 years, 7 months and 9 days, only daughter of Rev. John W. and Adeline C. Jordan, died in the triumph of the Christian faith.

She was converted at the early age of six years, at High St. M. E. Church, Auburn, under the pastorate of Rev. F. C. Rogers. She was a member of the Junior Epworth League while in Auburn, and also of Pine St. Church, Portland, while living in that city. She was baptized at the Pine St. Church in the summer of 1894.

Hers was a consistent Christian life in so far as she understood what Christianity meant. She was constant in attendance upon the means of grace in the church, including the sacrament, and delighted in the service of the Master. She dearly loved to sing. She made friends wherever she went, and loved and was beloved by everybody who knew her. Hers was a sunshiny little life. No clouds ever crossed her sky.

She was rather a frail, delicate child from her birth, and the sickness which caused her death was of short duration — only fourteen days — it being a complicated disease of liver and kidneys. She bore her sickness with Christian fortitude and patience.

Haskell. — Alice E. Haskell was born at Eastport, Me., Feb. 3, 1845, and died at the same place, Dec. 29, 1894, aged 49 years, 11 months.

She was the daughter of Albert and Abbie Hallott, and lived with her parents until 1885, when she married the late Rev. Conforth L. Haskell. She was a member of the Baptist Church from her girlhood till she was married to Mr. Haskell, when she united with the M. E. Church. Our deceased sister was always of a somewhat delicate constitution, and a large part of her life was spent in the arms of affliction.

It was a blessed relief for her to go where there is no more pain, or sickness, or death. She leaves one son about seven years old. He is cared for by Revs. Wesley and Horace Haskell. It was our privilege to visit her during the last few months of her sickness. Her faith in Jesus was beautiful, and it enabled her to triumph gloriously.

J. TINLING.

Reynolds. — Elizabeth W. Rogers was born in Bath, Maine, and died in Worcester, Mass., Feb. 15, 1895, at the advanced age of 82 years, 5 months and 14 days.

Early in life she removed to Great Falls, N. H., where, on Jan. 13, 1833, she was united in marriage with Addison Reynolds. Nearly sixty years ago they left New Hampshire and made their home in Millbury, Mass. While residing here they were both converted under the labors of Rev. M. P. Alderman and by him received into the Methodist Episcopal Church. About ten years later they moved to Worcester, where they spent the remainder of their days.

At the time of the antislavery agitation Mr. Reynolds connected himself with the Wesleyan church in Leicester, then under the pastoral care of Rev. William C. Clark.

Mother Reynolds was of a quiet and retiring disposition, with a heart full of sympathy for the needy and afflicted. Her youngest son entered the army when but a youth, and died in Andersonville Prison. An especial interest was ever afterwards manifested toward the boys in blue, and for their comfort and welfare she wrought faithfully and devotedly. Her piety was unobtrusive but none the less sincere, and those who knew her longest and most intimately will bear testimony to her sterling Christian worth. For many years she was a nurse, and here her patience and tenderness were exhibited in a striking manner.

As she neared the close of life she looked calmly into the future, and when the end came it found her ready. She leaves two daughters and several grandchildren who "rise up and call her blessed."

Her funeral services were held at the home of

her daughter, Mrs. John F. Sutton, of Worcester, conducted by the writer.

C. H. HANAFORD.

Greenman. — Mrs. Rhoda E. Greenman was born in Killingly, Conn., Sept. 10, 1821, and died suddenly in Medfield, Mass., Jan. 30, 1895.

A part of her early life was spent in Webster, Mass. In that place she experienced conversion, while yet in her youth, under the labors of Rev. Abraham D. Merrill. In a short time she removed to Danielsonville, Conn., where she became a member of the Methodist Episcopal Church.

She resided in Danielsonville until 1845, when she became the wife of William Greenman. After a short residence in Southbridge, Mass., Mr. and Mrs. Greenman removed to Norwich, Conn., where they lived permanently until the death of the husband in 1883. Both were members successively of the Sachem St. and East Main St. Methodist Episcopal Churches in Norwich, and to the end of their lives were faithful and consistent disciples of Jesus Christ.

In the violent death of her husband, which occurred almost instantaneously as the result of a fall from a building, Sister Greenman suffered a severe shock and a sore trial. But her faith failed not. The consciousness of Divine help, which was her lifelong stay, proved her strong support in time of deepest need. The last years of her life were spent at the home of her daughter in Medfield, Mass. Here she was deprived of the religious privileges of her own church, whose altar she had loved and in the services of which she had participated for many years. But the church was in her home, where she daily sought to know and do the will of the Lord.

From last September until well into the winter she was very ill, but she seemed to be recovering, and only six days before her death she wrote to a relative saying she was much better and that the Lord had spared her life for some purpose. Yet she felt that the better land was not far away, and she added in her letter, "I have felt many times in the last few weeks that the veil is thin 'between the fair city and me.' The final summons came unexpectedly and she went quickly to her eternal home. She was a good woman and a devout Christian. Her heart was full of charity and her life of kind deeds. Earth is poorer and heaven richer for her departure from this world.

W. I. WARD.

Winch. — Hannah Soper Winch was born in Waterford, Vt., Oct. 3, 1817, and died in Lisbon, N. H., Feb. 27, 1895.

Her early life was spent in her native State, but later she removed to Bethlehem, N. H., where the most of her life work was done. She was converted to God in Concord, Vt., in 1834, and from that time she was a Christian worker of no ordinary character.

She was married to Sewell F. Winch, April 27, 1847, and lived at Bethlehem, N. H., for many years. In those early days we had no Methodist Church in the place, and the class-meetings were held for a long time in her house. There several of those who are now the best members of our church were converted, as well as many who have gone home to heaven. Those who knew her best say she was truly one of God's chosen ones. She was a subscriber to ZION'S HERALD for more than forty years, and loved it next to her Bible.

In 1882 she was left a widow, but continued to reside in Bethlehem until 1894, when, on account of age and failing health, she removed to the home of one of her step-daughters at Sugar Hill, in Lisbon, where she was tenderly cared for during her last illness. She sweetly "fell asleep in Jesus." Truly, the memory of the just is blessed.

W. C. BARTLETT.

Randall. — Jacob Randall was born in Powell, Mo., June 18, 1801, and died in East Livermore, Feb. 24, 1895, aged 93 years, 8 months.

He was converted Feb. 21, 1821, and joined the M. E. Church when twenty-two. He has lived a consecrated life and has been a most devoted and useful member of the church for seventy-five years. He has truly been a laborer in the church of God. The writer has known Mr. Randall intimately for more than fifty years, and has known him to be a man of practical and deep piety, often acting as sexton and warming and lighting the church at his own expense. He never seemed more happy than when working and sacrificing for the Lord.

His excellent wife, an elect lady, passed to the better land only a few years ago. The last evening he was able to leave his room and join in family prayers he said, "This is my spiritual birthday; 73 years ago today I found my Saviour, or rather my Saviour found me." He had a well-rounded and well-developed Christian character. He did not live in the land of doubts. He believed that if we do the will of God we shall know of the doctrine. He has left a noble Christian legacy to his family and the church. He has not lived in vain. May the richest blessings rest on the mourning ones left behind!

The funeral services were conducted by his pastor, Rev. A. S. Hinckley, assisted by Rev. J. P. Cole.

W. H. FOSTER.

Donaldson. — Nettie Niles Donaldson, wife of J. H. Donaldson, was born in Swanton, Vt., March 25, 1850, and died at her home in West Swanton, Feb. 28, 1895.

She was married to J. H. Donaldson Oct. 19, 1874.

In her decease the Methodist Church sustains a great loss. For years she has been one of the foremost workers in the church at West Swanton, and all readily concede that it was chiefly through her efforts, ably assisted by a few other faithful workers, that the attractive little church edifice at West Swanton was built and paid for. For quite a long time she was superintendent of the Sunday-school at West Swanton, until with failing health, from pulmonary trouble, she was obliged for the last year of her life to be more retired.

She was an earnest Christian and enjoyed experimental salvation. She had recently, during special services at the church last summer, presented herself anew in entire consecration to God, seeking for the blessing of perfect love. Her experience did not disappoint her at the end. Her departure was triumphant. While conscious of her approaching departure and while clinging with tenacious mother-love to her family, the youngest child not yet two years old, still she had victory over it all and was able to cast her whole burden upon Jesus and received sustaining consolation. It was an inspiration to the Christian's faith to see the evidence of the reality of the Christian's hope that was manifested in her closing hours. She was conscious to the end and was able to give her final testimony to her loved ones only a few hours before she expired. A fragrant memory must rest on a rich legacy upon all who witnessed her decease and realized its meaning.

Her husband and five children, with her parents, who are under quite a great burden of years, and several brothers and one sister, sur-

vive her; two children had passed on before her. She was buried, at her request, from the little church she had so earnestly striven for, the editor being densely filled. Her pastor, Rev. E. E. Reynolds, officiated. Her final illness was not long, she being able to attend church only a few Sabbaths previous to her death. The church mourns its loss and weeps with a bereaved family, but rejoices that both church and family may have a membership on both sides of the river.

E. E. R.

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Review of the Week.**Tuesday, May 7.**

— The Florida Senate passes the Anti-Prize Fight bill.

— Revolution spreading in Ecuador.

— Rehearing of the New York cases to test the constitutionality of the Income Tax law began before the full bench of the Supreme Court.

— A revolutionary manifesto issued to the Cuban people by Martí and Gómez.

— The Supreme Court of Louisiana declares prize-fighting to be illegal.

— Seventy-five hundred miners on strike in eastern Ohio.

— President Low, of Columbia College, gives a new library building to the college, which will cost \$1,000,000; Mr. Schermerhorn also gives \$300,000 for a college building.

— The new Spanish minister, Señor Dupuy de Lome, presents his credentials to President Cleveland.

— Death, in Geneva, of Carl Vogt, the famous German naturalist.

— The police census of Buffalo gives that city a population of 335,700.

Wednesday, May 8.

— Reunion of the 3d Army Corps at Hadley.

— Village of Moretown, Conn., nearly destroyed by fire.

— Twelve hundred employees of the Illinois Steel Company strike.

— Capt. Slocum starts from Gloucester in the sloop "Spray" to circumnavigate the globe.

— Baltimore business men enlist against free silver.

— A report that the Cuban insurgent leaders have abandoned their cause in despair.

— The Anti-Socialist bill before the Reichstag.

Thursday, May 9.

— Arguments on the Income Tax case closed; decision to be given May 20.

— Ratifications of peace treaty between China and Japan exchanged.

— Mayor Strong of New York approves the Bi-partisan Police bill.

— Dr. Washington Gladden receives the Fletcher prize essay award of \$500.

— The Utah Constitutional Convention finishes its task; its work to be submitted to the people in November.

— Both Addicks and Higgins out of the Delaware senatorial contest; their followers abandon them.

— The Spanish cruiser, "Infanta Isabel," detained in quarantine by Florida health authorities, ordered to be released by Secretary Cattell.

— The South Carolina injunctions concerning elections, registration and State Dispensary, made permanent.

— Death, at Manchester, N. H., of ex-Governor James A. Weston.

Friday, May 10.

— Secretary Graham's letter demanding the recall of Hawaiian Minister Thurston, went by accident to Japan.

— The Chinese-Japanese treaty ratified precisely as agreed upon at Shimonoseki.

— No choice of Senator in Delaware; election claimed for H. A. Dupont.

— The "Greater New York" bill defeated in the State Senate.

— A \$300,000 art collection bequeathed to the University of Michigan by Mrs. Henry C. Lewis, of Coldwater, Mich.

Saturday, May 11.

— Typhoid cases in Stamford, Conn., number 200.

— The Massachusetts House, by a large majority, refuses to abolish the death penalty.

— Don Dickinson, in an address at Detroit, declaims against British aggression.

— Evidence that at least \$1,000,000 has been stolen from the public funds of Chicago by dishonest officials.

Monday, May 13.

— Two victories claimed by the rebels over the Spaniards in Cuba.

— The International Y. M. C. A. Convention closes at Springfield with "a parliament of nations."

— Mining disturbances in Michigan; troops under arms ready for emergency.

— Sudden drop in temperature; frost and snow in the West.

— Death of ex-President J. H. Seelye of Amherst.

— The Reichstag in Berlin by a unanimous vote rejects the Anti-Revolutionist bill.

— All the mills in Olneyville close, and 10,000 operatives are idle.

A Chance to Make Money.

I have been so successful in the past few months that I feel it my duty to aid others by giving them my experience. I have not made less than \$18 a day for the last five months, and have not canvassed any. I put a notice in the papers that I am selling the Iron City Dish Washer, and people send for them by the dozen. They give such good satisfaction that every family wants one. I think any person can easily clear \$10 a day, and double that after they get started good. I don't see why any one should be destitute, when they may just as well be making lots of money if they try. Address the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and they will give you all instructions necessary to succeed.

MRS. WM. H.

The jewelry makers of Russia excelled at the World's Fair, and the Japanese as makers of cloisonné had no competitors that worried them. Jones, McDuffie & Stratton have just opened an exhibit of cloisonné and Satsuma, selected in Japan the present season by one of their firm, that is interesting to connoisseurs of fine bric-a-brac. It is to be seen on their third floor and is extraordinary in its character and extent.

Are you all tired out; do you have that tired feeling or sick headache? You can be relieved of all these by taking Hood's Sarsaparilla.

East Maine Conference.

(Continued from Page 12.)

Infactory examinations, was advanced to the fourth year.

The class admitted on trial last year was continued, each member having passed good examinations and done faithful work.

J. R. Baker, T. R. Pentecost, and Norman La Marah were continued in the supernumerary relation. M. H. Sippel and J. H. Bennett asked for this relation, and it was granted them.

B. Byrne, Lewis Wentworth, L. D. Wardwell, S. H. Beale, E. M. Fowler, J. N. Marsh, B. M. Mitchell, S. M. Dunton, Eliza Skinner, and S. T. Page were continued in the list of honor — that of the supernumeraries.

I. H. W. Wharf and A. S. Ladd were requested to send a letter of brotherly affection in the name of the Conference to the supernumeraries not present.

A. H. Hanscom, A. B. Carter, E. S. Burrill, L. G. March, J. W. Hatch, E. V. Allen, M. T. Anderson, D. R. Pierce, and J. L. Hoyle were re-elected on trial.

The deacon's orders of L. H. Merrill, a local preacher, were recognized.

The Conference voted to hold its next session at Old Town.

It was voted to organize an Itinerants' Institute.

The board of stewards and the standing committee reported, which reports were adopted.

D. H. Tribou was elected a member of the Conference board of trustees.

The auditor reported that he had examined the mission accounts and found them correct.

H. E. Foss was selected to lead the Wesleyan Grove camp-meeting.

I. H. W. Wharf was elected transportation agent.

A draft for \$100 was ordered upon the trustees of Conference for Domestic Missions.

I. H. W. Wharf was elected to serve for two years on the County Commission, and the presiding elder of Bangor District for one year.

Adjourned to meet at 2 p. m. for the memorial services.

The doxology was sung, and M. W. Prince pronounced the benediction.

Conference met at 2 p. m. as per adjournment, Bishop Bowman presiding.

After the Scripture reading and prayer, memoirs of A. C. Prince, B. S. Aray and B. S. Gross, members of the Conference; of John Beedle, L. C. Dunn, James Withers, and A. Plumer, local preachers; and of Mrs. A. B. Wharf, Mrs. M. J. Wentworth, and Mrs. Alice E. Haskell, wives of Preachers, were read and adopted.

A draft for \$300 was ordered upon the treasurer of the trustees for the Conference claimants.

A reception was tendered to Bishop Bowman in the evening. A hearty welcome was extended in behalf of the citizens by Hon. Parker Spofford, and in behalf of the Conference by A. S. Ladd. Bishop Bowman made a fitting response and retired. D. H. Tribou, who presided, W. L. Brown and E. H. Boynton, pastor of the church, briefly spoke. Solo and other singing were fully enjoyed.

SUNDAY.

The sunrise prayer-meeting, which was largely attended, was a season of refreshment.

At 9 o'clock the Conference love-feast was held, led by J. W. Day. "Love to God, love for the brethren," was the theme and spirit of the meeting.

At 10:30 Bishop Bowman preached a thoughtful, spiritual and helpful sermon, and ordained to the office of deacon G. M. Bailey, A. E. Luce, J. E. Lombard, B. W. Russell, B. G. Seaboyer, A. L. Howe, J. L. Folson, W. H. Maffitt, and James H. Irvine.

In the afternoon Dr. J. O. Knowles, of the New England Conference, preached an earnest, instructive and interesting sermon.

In the evening H. E. Foss addressed the Epworth League of the Conference.

Dr. Stackpole and Allen preached in the Congregational church.

MONDAY.

Conference met for business at 8 o'clock, Bishop Bowman in the chair.

The journal was read and approved.

The treasurer reported, and his report was adopted.

The committee on Missions reported, and the report was adopted.

Instruction was given respecting the disposition of certain monies in the hands of the treasurer.

The statistical secretary reported, and his report was adopted.

The committees of examination, the triers of appeals, the board of Church Extension, and the district boards of church location, were nominated and confirmed.

A substantial token of appreciation was made to B. C. Wentworth, the retiring presiding elder of Bangor District.

The transfer of T. F. Jones was announced.

The usual resolutions of thanks to the Bishop, the citizens, and the railroad and steamboat companies, were passed.

The journal was read and approved.

Bishop Bowman offered a fervent prayer and read the appointments, and the Conference went forth to another year of toil.

The following are the appointments:

BUCKSPORT DISTRICT.

H. W. NORTON, Presiding Elder.

Alexander and Meddybumps, supplied by G. R. Moody, Bar Harbor, supplied by R. J. Wychoff, Brewer, J. T. Crosby, Brooksville and South Penobscot, George Headier, Bucksport, J. T. Richardson, Bucksport Centre, W. F. Campbell, Calais, First Church, C. H. McElhenny, Knight Memorial, A. S. Ladd, Castine, U. G. Lyons, Cherryfield, to be supplied, Columbia Falls, Columbia and Indian River, S. C. Young, Cutler, supplied by W. James Deer Isle, E. W. Belcher, East Bucksport, to be supplied, East Machias and Whiting, A. B. Carter, Eastport, John Tinling, Eddington, Malry Kearney, Edmunds and Marion, B. W. Russell, Ellsworth, L. H. W. Franklin, Franklin, A. H. Hanscom, Gott's and Black's Island, supplied by C. B. Morse, Gouldsboro and Steuben, to be supplied, Hampden, A. J. Lockhart, Harrington, J. T. Moore, Lubec, P. A. Smith, Machias, T. J. Wright, Millbridge, R. Sutcliffe, Orland and West Penobscot, Charles Rogers, Orrington, J. E. Lombard, Orrington Centre and South, W. A. McGraw, Pembroke, E. S. Gehan, Penobscot, G. M. Bailey, Parry, to be supplied, Robbinson and North Perry, supplied by J. D. McGraw, Southwest Harbor, W. H. Powlesland, Sullivan, J. A. Weed, Surry and East Blue Hill, David Smith, Swan's Island, supplied by C. F. Butterfield, Wesley and Cooper, supplied by W. P. Greenlaw, West Tremont, supplied by S. E. Brewster, Winterport, J. P. Simonson.

A. F. Chase, Principal of East Maine Conference Seminary; member of Bucksport quarterly conference.

C. E. Libby, President of Rust University; member of Bucksport quarterly conference.

D. H. Sawyer, Professor in Rust University; member of Bucksport quarterly conference.

D. H. Tribou, Chaplain U. S. Navy; member of Ellsworth quarterly conference.

ROCKLAND DISTRICT.

W. W. OGIER, Presiding Elder.

Belfast, S. L. Hanscom, Boothbay Harbor, F. H. Osrood, Camden and West Waldooboro, W. H. Miservey, Camden and Lincolnville, G. G. Winslow, China and East Vassalboro, R. N. Pearson, Clinton, Benton and Burnham, J. H. Irvine, Cushing, supplied by W. H. Mafet, Damariscotta and Mills, C. L. Banghart, Dresden, M. S. Proble, East Boothbay and South Bristol, P. W. Wardwell, Friendship and South Waldooboro, H. R. Merthew, Georgetown and Arrowscie, N. J. Jones, Knox and Morrill, to be supplied, Montville and Palermo, E. S. Burrell, North Vassalboro and Vassalboro, W. C. Baker, North Waldooboro and Orr's Corner, A. E. Russell, Pennsaud and New Harbor, C. A. Moreien, Pittston and Whitefield, C. W. Lowell, Randolph and Chaisels, L. G. March, Rockland, C. W. Bradie, Rockport, J. L. Folsom, Round Pond and Bristol, G. E. Edgett, Searsport, M. F. Bridgman, Searsport, C. H. Fernald, Sheepscot, F. W. Brooks, Southport, supplied by J. W. Price, South Thomaston and Spruce Head, H. B. Haskell, Thomaston, supplied by C. E. Bean, Union, G. B. Chadwick, Unity and Troy, supplied by L. H. Merrill, Waldooboro and Winslow's Mills, D. B. Phelan, Windsor and Cross Hill, supplied by N. A. Fowles, Wiscasset and Westport, S. A. Bender, Woolwich, T. S. Ross.

C. A. Plumer, Chaplain Maine State Prison; member of Thomaston quarterly conference.

T. A. Hodgdon, E. H. Hadlock, M. G. Prescott, W. F. Taylor and V. E. Hills left without appointment to attend one of our schools.

BANGOR DISTRICT.

E. H. BOYNTON, Presiding Elder.

Alton, Argyll and West Oldtown, S. M. Small, Ashland, to be supplied, Atkinson and Sebec, C. H. Johnnet, Bangor — First Church, J. M. Frost; Grace, H. E. Foss, Brownsville and Headerson, D. H. Pierce, Caribou, supplied by D. H. Piper, Carmei and Levant, supplied by Geo. Higgins, Danforth, F. W. Towle, Dexter, J. F. Hart, Dixon, W. H. Dunack, Dover, C. C. Whidden, East Corinth and Corinth, J. W. Day, Easton, supplied by M. W. Newell, Exeter, Corinna and Ripley, E. A. Carter, Forest City, to be supplied, Fort Fairfield, J. H. Barker, Guilford and Sangerville, J. D. Payson, Harmony and Athens, Wilson Lermond, Hartland and St. Albans, I. H. Lidstone, Houlton, F. E. White, Hodgdon and Linneus, E. V. Allen, Howland, to be supplied, Kingman and Prentiss, J. W. Hatch, Limestone, N. T. Anderson, Lincoln and Mattawamkeag, W. T. Johnson, Mapleton, to be supplied, Mars Hill and South Presque Isle, to be supplied, Monson, supplied by Swante Moody, Monticello, H. B. Nutter, Moro and Smyrna, supplied by G. J. Palmer, Newport and Detroit, W. L. Brown, Oldtown, D. B. Dow, Oakfield, supplied by G. F. Lilly, Orono and Stillwater, T. F. Jones, Patten, A. E. Luce, Pittsfield and Palmyra, G. H. Hamilton, Sherman, supplied by J. L. Pinkerton, Washburn, supplied by E. O. Smith, Vanceboro, B. G. Seaboyer.

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